Discourses of a Living Master

Ram Singh

Volume 15

January 2023 2nd group

TABLE OF CONTENTS

01 Meditation Talk - 12 Jan 2023 - Morning

Time Is Passing Very Fast — And, Therefore, We Should Make The Most Of This Opportunity 01

02 Meditation Talk - 12 Jan 2023 - Afternoon

Always Prioritize Your Meditation — Even As Machar And Ramdita Have Done 03

03 SATSANG - 12 Jan 2023 - Afternoon

Getting Connected To The Sound Current Is The Only Way Of Salvation 05

04 Meditation Talk - 13 Jan 2023 - Morning

At Any Given Time, There Are Always Saints In This World 15

05 Meditation Talk - 13 Jan 2023 - Afternoon

Those Who Pray To God Almighty, They Become The People Of God Almighty 17

06 Satsang - 13 Jan 2023 - Afternoon

You Are The Essence Of God Almighty And You Have Forgotten This Fact 20

07 Meditation Talk - 14 Jan 2023 - Morning

Mind Is Not A Small Thing — Mind Is The Ruler Of All The Three Worlds 30

08 Meditation Talk - 14 Jan 2023 - Afternoon

If We Have A Saint And A Master Who Knows The Science Of Surat And Shabd, We Will Be Able To Go On This Path 32

09 SATSANG - 14 Jan 2023 - Afternoon

Saints Have Come To Get Us Free From The Bondage Of Kal And Maya In This World And To Take Us Back To Our True Home 34

10 Meditation Talk - 15 Jan 2023 - Morning

Before We Sit For Our Meditation, We Should Pray To Our Satguru That He Should Shower His Grace And Make Us Do Our Devotion 45

11 Meditation Talk - 15 Jan 2023 - Afternoon
Like We Don't Forget The Other Things In This World, We Should Not Forget To Do Meditation Also Every Day 47

12 SATSANG - 15 Jan 2023 - Afternoon
Devotion With All Humility Is Of A Very High Order — We Should Be Surrendering In Our Devotion 50

13 Meditation Talk - 16 Jan 2023 - Morning
Those Who Have Humility, The Saints Shower A Lot Of Grace Upon Them 61

14 Meditation Talk - 16 Jan 2023 - Morning
Everyone Has His Own Time—And As That Time Approaches, They Come In The Company Of The Masters 63

15 SATSANG - 16 Jan 2023 - Afternoon
There Is Joy And Sorrow In This World, Which Is Not Permanent — The Only Permanent Joy That One Has Is Within 66

16 Meditation Talk - 17 Jan 2023 - Morning
There Was No Talk Given At This Time — Initiation Was Being Given 76

17 Meditation Talk - 17 Jan 2023 - Afternoon
Why Are You Searching For Me Outside? I Am Within You And I Will Be Manifested In A Moment If You Are Searching For Me Within 77

18 SATSANG - 17 Jan 2023 - Afternoon
"I Have Shed Off That Burden Of Attachment And I Have Been Able To Go And Manifest God Almighty" — Mira Bai 80

19 Meditation Talk - 18 Jan 2023 - Morning
It Is Incumbent On Us That We Should Care For Our Own Soul Which Has Been Wandering In This Ocean Of Life And Death 89

20 Meditation Talk - 18 Jan 2023 - Afternoon
There Was No Talk Given At This Time 91

21 Satsang - 18 Jan 2023 - Afternoon
The Holy Sound Current Has The Power To Transform Any Kind Of Sinner, However Burdened That Sinner Is 92

22 Meditation Talk - 19 Jan 2023 - Morning
Everything Is Being Done By Our Satguru And We Are Only Simply An Instrument Of What They Are Doing 101

23 Meditation Talk - 19 Jan 2023 - Afternoon
There Are Always Saints In This World — This World Is Never Empty Of Saints 103

24 SATSANG - 19 Jan 2023 - Afternoon
Maya And Kal Have Set These Three Cages Of The Physical, Astral, And Causal Planes Entangling The Jivas In Illusion And Attachment 105

25 Meditation Talk - 20 Jan 2023 - Morning
The Story Of Bulleh Shah And The Extension Of His Lineage Through Gulal Singh 116

26 Meditation Talk - 20 Jan 2023 - Afternoon
The Saints And Their Teachings Are Often Met With Derision Or Violent Opposition In Spite Of Their Universal Grace And Humility-..... 119

27 SATSANG - 20 Jan 2023 - Afternoon
Seeing The Jivas And Entangled And Suffering In This World Of Kal, God Almighty Sends The Saints To Awaken The Jivas And Bring Them Home 121

28 Meditation Talk - 21 Jan 2023 - Morning
Some Saints Are Known And Some Are Not —But There Has Never Been A Time When The Saints Are Not Here In This World 132

29 SATSANG - 21 Jan 2023 - Morning
All Are Of The Same Essence — God Almighty, Satguru, And Our Soul — All Are Forms Of Love 134

30 Closing Talk - 21 Jan 2023 - Morning
More And More Simran And More And More Bhajan Will Bring You Closer And Closer To Your Satguru 146

GLOSSARY 148

NOTES 172

1

Meditation Talk
12 Jan 2023 Morning

Time Is Passing Very Fast — And, Therefore, We Should Make The Most Of This Opportunity

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Today's the second group of this new year and all of you have come. I pray to Baba Ji that all of you progress on your path of spirituality and you get the Grace of Baba Ji.

I have been saying in the Satsang, and also saying it several times, that the Master never dies. The Masters have merged with the God Almighty and Their soul is immortal. The soul never dies. And, time to time, the Masters come into this world and They have to shed off these physical bodies. But They sit in the Brahm and They take care of all of Their disciples. So, therefore, everyone must have a continued love and affection for their Masters. And everyone should do their meditations regularly. They should spend more and more time doing meditation. Time is passing very fast. And, therefore, we should make the most of this opportunity.

Nothing else is going to go with us after death. It is only the Bhajan Simran that we have done and whatever seva we have done. Only that will go beyond this life.

The main purpose of this life is to get out of this ocean of life and death. And if we fail to do that in this life, then there is no point in having had this human life. If we lose this very precious opportunity of being a human being and we spend it only in eating, drinking and sleeping, then what is the difference between us and the other animals?

So, therefore, the Masters caution us and They try to awaken us in every Satsang that They speak and we should make the most of what They are cautioning us for. Because every second which is now passing by is not going to come back.

So, each second is very precious and we should make the most of this. Mahatmas say, "Collect that wealth which will help you here and which will help you beyond this life also.'

The first step on this path of spirituality is Simran. If we perfect our Simran, then we will be able to move faster on this Path. Therefore, try to make a habit of doing Simran. While having breakfast, do your Simran. While eating food, do your Simran. While walking, do

your Simran. This Simran, which you will do, will help you in your meditation. And, therefore, you will be able to progress better in your meditations.

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The time is good and we should make the most of this. Let us close our eyes and get connected to Simran and Dhyan.

2

Meditation Talk
12 Jan 2023 – Afternoon

Always Prioritize Your Meditation — Even As Machar And Ramdita Have Done

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In Punjab, there were two disciples of Sawan Singh Ji Maharaj — Machar and Ramdita. Both were very loving disciples and they would sit for two and a half hours of meditation every day morning.

Because they meditated every day, their souls had gone up and they had manifested the Jyoti and the Radiant Form of the Master and the Sound Current within.

So, it was their discipline that they would sit for meditation whatever time it would take for them to manifest the Radiant Form of the Master and take His Darshan. And, only after that, they would get up from their meditation and then go and water the fields. And if that would not happen, then they would continue to sit in their meditation — and they would even leave the watering of the farms. But they would, instead, continue to sit in meditation.

So, once it so happened that even their Master decided to test them. So, when they sat for meditation, even though they sat for three hours, they did not get the Darshan of their Master within.

So, they sat for three hours but they both did not get the Darshan of their Master. Then, to freshen up, they got up from the meditation and they met each other. And there, Machar inquired with Ramdita whether he had got the Darshan of the Master? And Ramdita said, "No." He had not got the Darshan. But that particular day was the day when, from the canal, water would be let for their particular field — it was allocated for their field on that day.

So, he said, "If we do not allow the water into our fields today, then there will be no water for the next seven days."

So, Machar said, "Never mind. If the maize dries, it is the Masters maize and it will dry. We will, nevertheless, sit for meditation."

So, when they decided to sit for meditation again, then within some time only, they got the Darshan of their Master.

So, when we have a resolve like this and we are committed to do our meditations, then it does not take long for getting success on this Path. We definitely become successful.

Day in, day out, we have our attention focused on the world outside and we are continuously in those thoughts. But if we, in the same manner, have the attention focused at the feet of our Master within, then we will definitely get success.

Because we don't have that kind of love and affection to do our Simran at the feet of our Master, therefore, we remain dry in our meditations.

So, we should sit for meditation every day and, slowly, we should take out that love and affection which we have for the world outside and direct it towards our Master.

* * *

The time is good. So, let's make the most of it. Let's close our eyes and get connected to Simran and Dhyan.

3

SATSANG
12 Jan 2023 Afternoon

Getting Connected To The Sound Current Is The Only Way Of Salvation

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The paathi sings from the Bani of Sant Paltu Sahib...

Peevatha naam so jugan jug jeevatha,
Peevatha naam so jugan jug jeevatha,
Naahi who mare jo naam peeve.

This is the Bani of Param Sant Satguru Paltu Sahib. He says, "The one who drinks the nectar of Naam, he becomes immortal and he doesn't die." All the Saints have sung the greatness of Naam. So, it is important for us to know what actually Naam is.

People call the seven crore mantras as Naam. There are seven crore mantras. So, people refer to those as Naam also. Even among satsangis, when they are initiated, they are given the Five Holy Names for repetition. So, they also address those Five Holy Names as Naam.

Even Swami Ji Maharaj refers to and says, "Everything is contained in the fifty-two letters of the alphabet and all this is subject to destruction." The Naam that is being referred to is not part of these fifty-two letters. So, whatever we can read and write, that is part of those fifty-two letters. All that is subject to destruction.

So, Swami Ji Maharaj says, "That Naam, that is not part of these fifty-two letters." So, the doubt that arises in our mind is that, if it is not part of these fifty-two letters, then how does the Master tell us that?

The Five Holy Names that are given for repetition at the time of initiation, these are also Aksharatmak, or these are also part of the fifty-two letters and they are also subject to destruction. But at the time of initiation, the Master connects the soul at the Eye Center to the Holy Sound Current. So, that process, where the Master ties the soul to that Holy Sound Current at the time of initiation, that is called Naam Daan. And that Sound Current is called Naam.

That Naam doesn't come by — or is not part of — any holy scripture or Puranas or any other such books. It is only with the attention of the Master that He connects the soul with that Holy Sound Current.

That Sound Current is not uttered by the mouth and It cannot be written and It will never be destroyed. That Sound Current can only be heard by the soul. And it can only be seen by the soul. The two faculties of the soul which can see that Sound Current and which can hear that Sound Current are called nirat and surat.

Nanak Sahib has also said, "It is that Holy Sound Current which is there in every cell. It is there in this earth. It has created the skies. And It has created everything that we see and It is resonating at the Eye Center."

So, that Holy Sound Current cannot be understood or seen or felt by the mind or the intellect. It can only be understood by the soul through experience.

When the soul withdraws from this body and gets sky bound, the mouth, or our faculty to speak, and then the intellect itself, everything comes to an end. And only after that, the soul gets sky bound. And then, with the Grace of the Master, the soul gets connected to that Sound Current.

So, Paltu Sahib is referring to that Naam, and He is saying, "That Naam is like nectar." He says, "That soul which manifests that Holy Sound Current, the soul gets immortal and his name remains for yugas."

Kaal vyaape nahi amar vah hoyega,
Kaal vyaape nahi amar vah hoyega,
Aadhi au anth vah sadhaa jeeve.

He says, "That soul or jiva which manifests that Holy Sound Current, that soul will become immortal. The name of that soul, the name of that jiva, also becomes immortal and is remembered from yuga to yuga — for many yugas."

When we do other good deeds here — like we do donations or we do other good things — the name gets famous and one remembers, but it is only for a limited time. After that, the world forgets the person. But those who manifest the Holy Sound Current, their name is immortalized.

So, when that is manifested, the soul becomes immortal and it gets free from this life and death. And even Kal and Maha Kal, they cannot come close to that soul. And because Kal himself cannot come, there is no question of the angels of death coming to fetch that soul at the time of death. Therefore, the Master has to come Himself to fetch that soul.

When Guru Nanak Sahib started giving initiation, the Teachings were new and people were not very aware of the Teachings of Sant Mat. So, when someone got initiated in a family, he would forcefully make his or her parents also take initiation – or others in the family to take initiation.

* * *

So, like that, there was this old man who was also initiated forcefully in the family. And though he did not understand the Teachings and he did not understand the Path, he went about his normal worldly ways. And he continued eating nonvegetarian food, drinking alcohol, and doing all kinds of bad deeds. Now as a result, the burden of karmas was very heavy on him and, at the time of death, the Master did not come to take him. And, instead, the angels of death came and, because of his bad deeds, they put him in the hell — in a particular hell called Kumbhi Narak.

Kumbhi Narak is one of the worst hells — worst forms of hell. And it is filled with filth and stench. It stinks and the dirt is boiling and the soul is put into that filth. And when the soul in that astral body tries to breathe, it is beaten again and pushed back into that filth.

So, this soul was also being tortured there in the hell and it was also going up and down in that filth. But despite being in so much suffering, it did not remember Simran. Normally, when we do a little bit of Simran also, when we face some kind of difficulty like this, the Simran starts automatically. But because that soul had never done such Simran, it did not remember to do that.

So, if he had done some Simran, then he would have remembered. But he had never done that Simran. So, he was suffering like that in hell. And if he would do Simran, then his Master would surely come there. But he continued to suffer there.

Now, meanwhile, Narad Muni was passing by. And he saw that there was this initiate of a Master who was in hell. And it is said, "However bad an initiate is, he never goes in hell." So, how is it that this initiate of Guru Nanak is in this hell and suffering like this?

So, he informed Guru Nanak Sahib within, "One of Your souls is suffering like this in hell."

So, Guru Nanak Sahib immediately reached there, and when He reached the doors of hell, the Lord of Judgment immediately stopped Him.

So, the Lord of Judgment requested that Guru Nanak Sahib not enter hell. But Guru Nanak Sahib said, "I want to see the arrangement inside. And therefore, I have to go in."

So, the Lord of Judgment was requesting Him not to enter. But then Guru Nanak Sahib said, "You have one of my disciples and how come you have put him in the Kumbhi Narak? So, wherever my disciple is there, I can go." And then He went inside.

So, the Lord of Judgment also saw that, yes indeed, it was His disciple that had been brought in by mistake. So, he told Him, "I will immediately release him. You please don't go inside."

Guru Nanak Sahib said, "No, I will go and get him myself." And He went in. And then He placed His right toe in the Kumbhi Narak. And when He placed it, that soul got released.

So, immediately, upon His toe being immersed in that hell, His disciple remembered the Simran, and he started repeating that Simran loudly. And when he did the Simran, he got released. And seeing him, the others also started doing Simran. And whoever was doing Simran was getting released. And that way, everybody in the hell, everybody got released. And the Lord of Judgment, thereafter, instructed that nobody by mistake also should bring any disciple of the Masters in hell.

Thereafter, the angels of death never come near also — near an initiate. And, therefore, the Masters have to come Themselves to fetch the soul of that initiate.

So, Paltu Sahib says, "Those who have got connected to the Holy Sound Current, that soul has become immortal. And their name is also immortalized."

Sant jan amar hai usee hari naam se,
Sant jan amar hai usee hari naam se,
Usee hari naam par chith deve.

So, the Saints have seen that this is the only way of salvation — that getting connected to the Sound Current is the only way of salvation. Devotion is the only way of salvation. And They have taken a plunge in the ocean of devotion. They have not bothered to look back and forth on this. They have simply taken the plunge in the ocean of devotion. So, when They have taken the initiation from Their Master, They have had full faith in the Master. They have faith in Naam. And, steadfastly, They have embarked on this Path and manifested the Holy Sound Current.

And those who took initiation but sat outside — they did not venture to go in, they did not do their meditation for two and a half hours daily — they have continued to remain outside. They have not been able to manifest that Holy Sound Current.

The Sant Mat is not a path of talking. It is a path of doing. So, only those who have done that meditation — they have cried for their Master — they have stayed awake in the nights

doing their meditation. Only they have been able to go within and manifest their Master and the Holy Sound Current.

So, till the time that we have got initiation, it is a good thing to read and understand the Path and do our reading. But once you have been initiated, you have got the Simran, then just get connected with your Bhajan Simran and don't waste your time doing other things.

Reading for knowledge is not a bad thing. But if you spend your whole life trying to just gain knowledge and just do reading, then it's a waste. So, once you have the Master, you have to get into the mode of doing the exercise of actually doing and not spending time in just collecting knowledge.

So, when we have been initiated, even if we spend five minutes doing meditation, that is a hundred thousand times better than reading.

Therefore, we have to focus on doing the exercise of meditation. We have to actually do the meditations. And when we do that, then we will get the Grace at the Master also.

So, to embark on the Path, we need to have faith in the Master. And, equally, we need to have love and affection for the Master. So, both faith and love and affection are important for doing our devotion.

Das paltu kahe sudha ras chod ke,
Das paltu kahe sudha ras chod ke,
Bhayaa agyaan tu chaach leve.

So, Paltu Sahib says, "There is a pond of nectar within you. And instead of drinking that nectar and enjoying that nectar, you are busy drinking sour buttermilk and you're wasting your time."

So, our love for this world and all our relationships and our possessions, this is like drinking buttermilk. It has no strength and it will only give you momentary pleasure — just cool you down momentarily. But, otherwise, there is nothing, no long-term benefit in this.

So, He says, "Instead, drink that Holy Nectar which is there within you. And that way, you will get some benefit from there. Get your attention and this love and affection which you have for the world outside to be focused inward towards your Master and towards Naam. And you will get some long benefit."

We are spending our entire life in the love of this world and all our relationships. And, at the time of death, we realize that all of this is going to be left behind. And when that realization comes upon us, we become very disheartened — we become very sad.

So, instead of bringing that sorrow into you at the time of death — and this realization coming at the time of death — why don't you instead, during your lifetime only, get engaged in your meditation practices and gradually start leaving that love and affection which you have for this world so that, at the time of death, it becomes very easy for you to leave all of this and go within?

If we do our meditation for an hour and we have love and affection for the Master, then a day or so before the death, the Master will come within. And He will tell us of the time of death and He will manifest the Holy Sound Current and Light within so that becomes very easy for us to pass away.

We, anyway, have the Pralabdh karmas, our past deeds, which we have to pay for in this life. And we have to redeem those before the time of death. If we do not do our meditation regularly, then we are also building up our Kriyaman karmas – the karmas that we have incurred in this life. And that account also increases and it becomes a very big account to settle at the time of death. So, therefore, one has to then undergo sufferings at the time of death to redeem these deeds.

Therefore, Paltu Sahib says, "Stop wasting your time drinking buttermilk. Instead, try to drink that Holy Nectar. Sit for meditations every day."

Das paltu kahe sudha ras chod ke,
Bhayaa agyaan tu chaach leve.
Raakh parvaah tu ek nij naam ki,
Raakh parvaah tu ek nij naam ki,
Khalak maidaan mein baandh taati.

He says, "You have your love and affection for the Naam. You focus steadfastly on Naam. And this world, where we are outwardly focused, it is only connected to our body. It is not connected to the soul. And hence, it is temporary. So, don't waste your time around that."

So, He says, "You make a hut and have enough space to do your meditation. And eat a couple of rotis and just continue with your sustenance and spend time in doing the devotion of God Almighty." Every other position that we spend our life building, all that has to be left behind and it is of no consequential value.

Meer umraav din chaar ke paahunaa,
Meer umraav din chaar ke paahunaa,
Chod ghar maahi doulat haathi

He says, "There have been so many kings and nobles. They have, with their wealth, created palaces. They have built floors upon floors. And they have had several

possessions. But none of them have been able to take anything with them. Those people were blinded in the ego, where they were surrounded by elephants and horsemen, and they had fireworks at their doorstep. And they saw this and they felt that this was going to be perpetual. And they were lost in their ego. But the rule of the law of nature is that we have come empty-handed in this world and we are going to leave empty-handed."

So, He says, "Make a simple dwelling and focus on your meditation. Build that wealth which is going to go with you and which is not temporary and which will not have to be left behind here."

Everyone gets their possessions and wealth in this world according to their Pralabdh karmas — their past deeds. So, each one gets according to his own deeds. And whatever comes our way has to be then left back here because those material things belong to Kal and Maya. And one cannot take them along.

There is no other well-wisher here in this world. If there is a well-wisher, it is Satguru and God Almighty. The Master helps us selflessly and He assumes the heavy burden of karmas that we have which require us to go to hell to redeem. He assumes those karmas and He redeems those karmas upon Himself. And then, after that also, at the time of death, He comes to fetch us. He is there for us at the time of death, which is a difficult time, and takes us further. Thereafter, He also helps us all the way back and He is always there with us.

So, the Masters say, "He is ours Who helps us in this world and beyond. And therefore, those who are not able to help us beyond death, who are leaving us at the time of death, how can we say that they are our true well-wishers?"

So, after millions of lives, our good deeds have given us this human life and, with the Grace of God Almighty, we have the company of the Masters. So, therefore, we have to make the most of it and follow the instructions of the Masters.

Pakari le shabad jin thohi paidaa kiyaa,
Pakari le shabad jin thohi paidaa kiyaa,
Aur sab hoyenge khaak maati.

So, Paltu Sahib says, "Have that love and affection for that Holy Sound Current because it is that Sound Current which has nourished you when you were in the womb for nine months."

So, that Sound Current has been taking care of the soul in the womb. Who else is there in the womb to help and protect that soul? And outside also, for the comfort of the soul, having all the relationships created here and all the other possessions that will come by for that soul and for the comfort of that soul, all that is taken care of by that Holy Sound

Current. So, who else is there who loves you so much and who is attending to you so much?

Therefore, it is only these Two Who are the true well-wishers. It is Satguru Who holds on to your finger here and helps you through death and takes you back all the way, at each level, to God Almighty. And He places you in the lap of God Almighty. And the second is God Almighty Himself, Who has nourished you. Who has taken care of you. And Who is waiting for you.

So, therefore, you do that effort to manifest that Holy Sound Current within and work towards the true purpose for which you have been given this life.

Das paltu kahe dekhu sansaar gathi,
Das paltu kahe dekhu sansaar gathi,
Binaa nij naam nahi koi saathi.

Paltu Sahib says, “I have seen the ways of this world and I have observed the ways. And I have seen that nobody is happy in this world — be it a king or be it a beggar — everyone is unhappy.""

Kabir Sahib also says, “I, with my wisdom, have seen from where the sun rises to where the sun sets, every being which has a body is unhappy. There is no one who is happy who has a body in this world.”

One gets this human body with a mix of both good and bad karmas. If one has only bad karmas, then he would be in hell. And if one has only good karmas, he would be in heaven. But it's a mix of both good and bad karmas that are given when one has to take this lifeform of a human being.

So, Maya constructs these karmas. And she takes about seventy-five percent of karmas from the previous life and about twenty-five percent from the store of karmas of Sanchit that are there. And then, with a mix of these karmas, the Pralabdh is prepared for the human. And because it is a mix of good and bad karmas, there is this continuous cycle of good happiness and sorrow that keeps happening in everyone's life.

Therefore, the Masters say, “No one is happy in this world. When one sees from where the sun rises to where the sun sets, everyone is unhappy.”

Guru Nanak Sahib says, “Everyone who has taken the support of this world is unhappy. And only those who have taken the support of Naam, they are the only people who are happy.”

So, this suffering that everyone is going through is only as a result of his or her own deeds of the previous lives. It is not anyone else's suffering that is cast upon that individual.

And that is how they have got these Pralabdh karmas. That is how they have got these fate deeds which they are redeeming. And when we go through these good and bad deeds, and we sometimes have to suffer and we have that sorrow, we start blaming our Master. And we say, "We are old satsangis and why did we have to go through this suffering? Could the Master not redeem this suffering for us? Or could He not ease this for us?"

But the Masters cannot interfere in your Pralabdh karmas. They cannot interfere and change these because these are the building bricks of your current life and they have been given to you. And, Kal and Maya, in whose world you are, they have done this. So, this is the world and rule of Kal and Maya, and the Masters do not interfere in this.

Also, when you have done these karmas for which you are suffering today, you have not gone and asked the Masters whether you could do these karmas. You did these karmas on your own and you have to pay for them on your own. So, we should not indulge in blaming our Masters and telling Them to rid our problems or rid our sorrow, because that is our own doing – whether you are a satsangi or a non-satsangi, for worldly people and for satsangis, everyone has to go through the Pralabdh karmas according to what they have themselves set for themselves earlier.

The Masters, by giving you initiation, have only assumed the responsibility of taking you back to your True Home and taking you back to God Almighty. But we should not mistake this to believe, "Now, Guru is going to pay for everything that I have done and He's going to take all our suffering and He's going to just let us have a happy life." So, that is not a responsibility that the Masters have assumed.

* * *

So, there is a lady who's calling me for the last three to four days. And she has gone to a few doctors, but her illness is not getting cured. So, she is saying, "You are God. You cure my illness." So, now the thing is that, when she wants to cure the illness, she remembers God. But when she has to do meditation, she doesn't remember God.

* * *

When the Masters talk to us, we do very selective listening. We only listen to those things which soothe us. And, therefore, we pick such things that 'He's going to take our karmas' and 'He's going to reduce the load of karmas', but when it comes to serious things that the Master is trying to convey to us, we turn a deaf ear. We don't listen that we have to do meditation every day. We never listen to that. And that, somehow, never registers.

The Masters definitely assume a lot of your deeds — a lot of your bad deeds are assumed by the Master. And these are very large sins that are committed which require you to go and pay for these in hell. So, all these very large deeds which you will not be able to

redeem, those are assumed by the Master. So, it's not that the Master does not take your deeds. He, indeed does it. But then He expects that all these small kinds of karmas that one goes through, that should be taken care of by the soul itself.

Das paltu kahe dekhu sansaar gathi,
Das paltu kahe dekhu sansaar gathi,
Binaa nij naam nahi koi saathi.

So, Paltu Sahib says in the end, "Look at the flow of humanity. It is flowing and everyone is lost in this flow. Everyone is going around with all worldly thoughts and flowing for all worldly materiality and everything and is building up their own karmas. And everyone is not aware of how these karmas are going to have to be repaid. They are just building up their account of karmas in this flow."

So, now that you have been initiated, and this has been explained by the Masters, you should not indulge in these kinds of karmas. You should abstain and keep yourself aloof of such karmas, and instead, do your meditations and spend time in your devotion.

So, therefore, you have the Master and you have the support of the Master and God Almighty. So, whatever is being explained to us, we should try to internalize this. We should try to bring this about in our lives.

You should try to go home and sit for two and a half hours of meditation. Whatever practices we are doing here in this program, you should try to follow the same practice when you go back and sit for meditation at home. Make it a routine and give it a priority in everything else that you are doing to spend time doing your devotion.

So, when you do this — you will spend time of two and a half hours in your meditation — you should also listen to Satsang every day. And when you do this, your Master, your Guru, will also be happy and His hand of Grace will also be upon you. And that will make your life comfortable, not only here, but also, it will help you beyond this life.

Das paltu kahe dekhu sansaar gathi,
Das paltu kahe dekhu sansaar gathi,
Binaa nij naam nahi koi saathi.

Radhaswami.

4

Meditation Talk
13 Jan 2023 – Morning

At Any Given Time, There Are Always Saints In This World

From time to time, God Almighty sends His loved souls from the higher planes into this world for the salvation of jivas here.

Saints are always there in this world. At any given time, there are always Saints in this world. Kabir Sahib says, "If the Saints were not there in this world, then this world would have burned down." So, it is this world which is continuing on the strength of the truth of all the Saints in this world.

The Saints, some of Them, make others aware of Themselves and They preach about the Path. Whereas, some Saints, They remain hidden or They remain unknown to everybody.

Many souls reach up to Sach Khand. But because They do not have the orders from Their Guru or God Almighty to have others know about Them and for Them to preach in this world, They remain silent and They are there in the love and affection of God Almighty and Their Master. They are very happy in that state because, within, They are connected to God Almighty and They really don't have any needs of Their own. And They do not have any outward responsibilities for preaching and taking other jivas. So, They are very blissful in that state.

Then there are the Souls Who, following the Teachings of Their Master, have gone to God Almighty. They have manifested God Almighty, but They have the instructions from Their Masters — or They may have instructions from God Almighty — that They should preach in this world. They've known about the Path. So, They come and do the preachings here.

So, this is how it has been customarily happening for eons. And, that way, there are some Saints Who are known to others and some Saints Who remain hidden from others.

So, we should not carry those worries — whether there will be Saints in the future — and whether our children or their children will get initiated. We should not carry all these kinds of worries with us. That is, you leave these worries to God Almighty and Satguru. They will take care of it.

Just like we have come on this Path for our salvation, in the same manner, our children, or our grandchildren, when they are fit for this, God Almighty will bring them on the Path. So, the worry of giving salvation to souls is with God Almighty and He decides whom He has to give salvation. And He definitely does that.

So, we should not try to force anyone into submitting or coming on this Path. Because as long as they are not ready, they will not do their meditation, even if they are initiated. So, we should not force anyone like this.

When they get fit for this Path, they will definitely be brought on this Path by God Almighty and by the Satguru. Otherwise, if it is not the Will of God Almighty, they will not come on this Path. Whichever soul God Almighty wants to give salvation to, He brings that soul in the influence of the Masters.

We also feel sometimes that, at a given time, there is only one Saint in this world. But that is not true. There are several Saints. There could be two or three or more Saints Who may be preaching at the same time in Their own geographies or areas.

Till the Masters influence us and give us Their understanding, we will never be able to understand or recognize till They give us Their recognition. We will never be able to recognize the Masters.

So, we have had this good fortune of coming in the company of the Masters. And now that we are in the company, we should make the most of this and we should make all our efforts now in the exercise of what is told to us. We should spend time in our meditations and fulfill the purpose for which we have come into this life.

We can only do this or we can only fulfill this — getting this salvation — in this human life. We cannot do this in any other lifeform because this is the only lifeform that is capable of giving the soul its salvation.

* * *

The time is good and we should make the most of it. Let us close our eyes and get connected to Simran.

5
Meditation Talk
13 Jan 2023 – Afternoon

Those Who Pray To God Almighty, They Become The People Of God Almighty

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Once, Tulsi Sahib was walking with His disciples on the banks of a river. It was afternoon time, and some brahmins were washing their utensils after their lunch. So, they were washing their utensils on the same bank. And just at that time, some farmers came there. So, those farmers also came there and, after their farming, they also came to have a bath and then to go for lunch.

So, when the brahmins saw that the farmers were coming, they felt, "These people are of lower caste and it should not happen that these lower caste people coming for a bath, and that water comes upon us. So, that will defile us." So, they quickly tried to get out of the river.

So, meanwhile, the farmers were generally having fun. And when one of them ran in the direction of the brahmins, he splashed some water and some drops of that water fell on the brahmins.

So, when those drops of water fell on the brahmins, they got angry that they had just cleaned up and they were going and these people, again — people of the lower caste — they put these drops of water on them. So, they started abusing those people and the abuses turned into a fight. And they were about to fight each other. A lot of people standing by, all of them gathered there.

So, when Tulsi Sahib also saw this gathering and this disturbance, He also went there. And He asked them as to why they were fighting like this.

So, the brahmins told Him that they had come out of this water and those drops of water splashed upon them by these farmers. And now, they could not again go back to bathe and they did not have spare clothes.

So, then, Tulsi Sahib asked the brahmins as to where the river Ganges has originated from? And they said that the Ganges has originated from the toenail of Lord Vishnu.

So, then, He asked them as to where the harijans and the others have emanated from?

So, the brahmins said that the brahmins have come from the stomach of Vishnu, and the kshatriyas have come his chest and his arms. Vaishyas have come from the hands of Lord Vishnu. And these harijans have come from the feet of Lord Vishnu.

So, then, Tulsi Sahib explained to the brahmins, "Now you are only confirming that the water of Ganges has come and originated from the feet of Lord Vishnu. And even the harijans have originated from the feet of Lord Vishnu. Then how is it that one is of a higher order than the other?"

So then, the brahmins had nothing further to argue. So, they stopped the argument and the fight. And that way, Tulsi Sahib explained to them from the Shastras as to what the right conduct was.

So, therefore, even Saints say, "There is no system of caste. There is nothing like casteism. Those who pray to God Almighty, they become the people of God Almighty."

So, all these castes and religions, all this has not been created by God Almighty. It has been created by the humans themselves. God Almighty has only created two castes — that is, the male and the female. Other than that, there is no further subdivision in terms of caste or creed and things like that.

So, therefore, all these castes have been created by humans. And, generally, these have been based on the professions of people and what they were working as. And those became castes later.

Likewise, even if we see the Sikh religion. There were no Sikhs beyond about six hundred years. Only after Guru Nanak Sahib came, this Sikh religion came up.

Likewise, about sixteen hundred years back, there were no Muslims. But Mohammed Sahib came and, after that, the Muslim religion has come up.

So, likewise, about two thousand or so years now — it's 2023 now — so there was no Christianity before this. Only after Jesus Christ, Christianity has started.

Like that, even Buddhism was not there about three thousand years back. Only after Buddha, this religion came into existence.

All these religions have been man-made. And God Almighty has not created these. He has only created two types, which are the male and the female.

After death also, when the jiva goes to the Lord of Judgment, there he is not asked as to what religion he belongs to. What is asked is what were his good deeds that he did in this life? And what were his bad deeds?

So, after death, this body is reduced to a handful of ash or mud — depending on whether he is buried or cremated by fire.

Therefore, we should rise above all this and do as much Simran as possible. The more Simran we do, the faster we will progress on this Path. The slower we do our Simran, the progress will be slower.

* * *

The time is good and we should make the most of it. So, let us close our eyes and get connected to Simran.

6

SATSANG
13 Jan 2023 – Afternoon

You Are The Essence Of God Almighty And You Have Forgotten This Fact

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The paathi sings from the Bani of Sant Kabir Sahib...

Tu mat jaane baaware,
Mera hai sab koy.
Tu mat jaane baaware,
Mera hai sab koy.
Pind praan se baandh rahaa,
So apanaa nahi hoye,
So apanaa nahi hoye.

This is the Bani of Param Sant Satguru Kabir Sahib. This Bani is written as an awakening, as a warning, or as a note of caution, which customarily, Saints have been writing in Their Banis.

In this Bani, Kabir Sahib says, "What you think is your possession or your farmland and your family and your house and possessions is not actually belonging to you." That is because this very body that we have, which we call as 'me' or 'mine' and, the whole life, we are assuming and believing that this is 'us' — or 'I am this' — that itself is going to leave us. And if that itself is not permanent, then where is the question of the rest of the belongings, the rest of the possessions, belonging to you?

So, Mahatmas keep saying this, "This body is not permanent. It is just an earthen vessel. It has been given to you on rent for a few years — some get it for seventy, some get it for sixty — and eventually, everyone has to leave this vessel behind."

So, therefore, who are you? You are the soul. And, if you are the soul, then you belong to God Almighty. If you are the body, then all these possessions could be said to be yours. But you are the soul. You are the driver of this body. You are communicating through this body. You are belonging to God Almighty. You are the essence of God Almighty. So, you have forgotten this fact. And therefore, if we ask anybody as to who you are, he is going to take the name of his body.

No one says that he is the soul. Everyone is identifying with this body, which is temporary, and it is just an earthen vessel which will have to be left behind.

* * *

Sant Ji is used to often relate this story. And this is about a shepherd and he used to take the sheep for grazing in the nearby hills.

So once, when he had taken the sheep for grazing, he went close to a den of lions and the lions had gone out for hunting. And the small cubs were there which were playing outside. So, that shepherd picked up that one cub which was playing outside and it had barely got hair on its body. It was just a newborn. So, he picked it up and he brought it back with his sheep to his house.

So, that lion grew up amongst the sheep. It was given the milk of the sheep and it used to stay with the sheep. So, it identified itself with all the sheep and grew up.

So, later, once when the shepherd went to the same place with his sheep — and this lion also accompanied them — the other wild lion noticed that, amongst the sheep, there is one of our kind. There is a lion roaming freely among the sheep.

So, that lion approached this lion which was amongst the sheep. And since the sheep were used to seeing a lion, they did not run away when they saw that other lion coming towards them.

So, that lion spoke in the ears of this lion which was amongst the sheep and asked him as to who he was?

So, this lion replied, "I am a sheep. I have come here along with others for grazing."

So, that lion said, "No, you are not a sheep. You are a lion." So, this lion tried to convince him that he is, indeed, a lion and he is not a sheep. But that other lion refused to accept it.

So, finally, he said, "Okay, you follow me. I will show you." And he took the other lion and he went to a nearby stream. So, he went there.

So, when he went to that stream, he asked this lion to look in the water and see the reflection. And that other lion saw the reflection and saw that there was no difference in the appearance of both. Both had manes and both were looking alike.

So, he said, "Now, you roar like I roar." So, the wild lion roared and, following him, even this lion roared. And when two lions roared there, all the sheep and the shepherd, everybody ran away from there. And the jungle became quiet.

So, that way, then that lion realized that he was indeed a lion and not a sheep.

* * *

Like that, the Masters come in this world and They also try to awaken us. And the worldly people feel that they are the body. And the Masters tell us, "No, you are not the body. You are the soul and you belong to a different place." So, the people in this world, they refuse to accept it. They say, "No, we identify ourselves with the body only."

So, then, the Masters show the process of leaving these nine outward doors and coming to the Tenth Door. And when they see the reflection in that Holy Sound Current — They show the reflection to the soul and the mind — and when the mind and the soul see for themselves, they realize that, okay, indeed, they are not this body but they have come from a different world and they are the soul and the mind. So, at that time, automatically, the attention — which is outwardly focused — changes and it becomes inward.

When Mira Bai meditated and went within, she was a pure soul, so she quickly was able to go within and manifest the Radiant Form of her Master, Ravidas. So, she went in and saw for herself His Radiant Form.

So, at that time, Mira Bai started dancing in joy and she started singing, "I have got the jewel of Naam which is given to me by the Grace of my Master. And with His Grace, I have been able to manifest that jewel and see for myself."

So, Kabir Sahib, in this Bani, is saying, "This body and all these possessions which you are identifying yourself with and which you think are belonging to you, they are not yours." And He addresses the jiva as a mad person who is identifying all these things with himself. And He is saying, "This body, which you think is you, which you are identifying with, that is itself not going to remain. So, where is the question of all these other possessions?"

So, once we have that faith and that love and affection towards the Master and we start doing our meditations, then it will not take us time to realize the truth.

Aisa sangee koi nahee,
Jaisaa jeev ru deh.
Aisa sangee koi nahee,
Jaisaa jeev ru deh.
Chalatee beriyaan re naraa,
Daar chalaa jyon kheh,
Daar chalaa jyon kheh.

He says, "The company of the soul and body is inseparable. They are together and they do not separate. And all the outward possessions, all our relationships, are outside. They are not the body. So, they are not as steadfast or as continuous or as strong a bond as the

soul and the body. And this bond, though it is inseparable, at the time of death, the soul leaves the body. And all the other near and dear ones, they take the body and they do not waste any time in cremating that body — in whichever form, either on a funeral pyre or by burying that body. But they cremate it immediately.

This body has been cast on our previous deeds. Maya casts this on the basis of our earlier deeds (about seventy-five percent), and about twenty-five percent of deeds which are taken from our store of Sanchit karmas, or deeds which are stored in the Brahm. Maya creates and casts this body on a mix of these karmas. And it is on the basis of those karmas, that the soul goes through the experience of joy and sorrow, status, losses, profits, all of that is determined on the basis of these karmas.

So, whatever is given to you and is already destined is not going to change. It is not going to increase or decrease. And you will go through those experiences as they are preordained for you.

Therefore, He says, "You have that love and affection for the Master and spend time in that."

Ek seesh kaa maanavaa,
Karthaa bahutak hees.
Ek seesh kaa maanavaa,
Karthaa bahutak hees.
Lankaapathi raavan gayaa,
Bees bhujaa das seesh,
Bees bhujaa das seesh.

Kabir Sahib says, "A human being with one head carries so much ego. He goes about his life in this ego about 'me' and 'mine'. And eventually, he has to leave this."

He gives the example that Ravana, who had ten heads and twenty hands and legs, he also had to leave everything behind. He was also very egoistic. But all his ego came crashing down and he had to leave that body also."

Ravana was one of the greatest ascetics and he was also one of the greatest administrators that this world has seen. No one will be such a great ascetic and such a great administrator in the future also. And no one has been in the past. He had the power. With his practices, he had the power to lift Kailash — the mountain — Kailash Mountain. He had appeased his deity, Brahma, and he had been given nectar which made him practically immortal. And that is why he was blinded by the ego that he was not going to get destroyed. But he had also to eventually see death. And he had also to leave this.

He was also such a scholar and so learned and he had gained a lot of powers. So, a baby was to be born. Before a baby is born, the gods come and they write the destiny of that child or that being — they come and write it. So, Brahma comes and writes it. And, in this particular case, Brahma sent Saraswati to write for the newborn. So, when Saraswati came to write the destiny of the child, Ravana stopped her on the way and Ravana demanded to know what exactly Saraswati was going to write as destiny for his child?

So, Saraswati told him, “Look, we are not allowed to tell what destiny is going to be written. And I can only tell you after the destiny is written that what the destiny is, because I’ve just placed a pen to write and it writes on its own the destiny for any newborn. And only then, I can read it. And when I read it, only I can tell you afterwards what destiny is written.”

So, Ravana then allowed her to go inside to write the destiny of the child. And when she wrote the destiny and then was returning, Saraswati said, "Look, I am not allowed to tell the destiny like this. But, if I tell you, you will have to keep it a secret with yourself. And if you go and tell anybody, then your head will split into ten parts.”

Then, Saraswati told him. So, he promised that he would not share that with anybody. So then, Saraswati said, “The destiny of the child is that she will get all the riches and everything. She will have a princely life. But she will be married to the person who cleans your toilets and who is a cleaner in your palace.”

She said, “She will be marrying that person's son — the person who cleans your toilets and who is the cleaner of your palace. His son, she will be marrying his son.”

That child was also born about seven or eight days before. So, Ravana then ordered that that child will be brought in front of him.

So, they got the child in the assembly, in Ravana's assembly, and they placed it in front of him. And Ravana, in his mind, was thinking that this is the child that his daughter is going to marry. So, in his mind, he actually wanted to just kill that child. But he could not tell anyone the reason why he was thinking so.

So, then he took out his sword to kill that child. But then he was stopped by his uncle and his uncle questioned him and he told him, “This is an assembly. You cannot behave like this. There is no question of killing anyone in our assembly. It is a place where we give justice.”

So, he said, “Okay.”

Now that everyone had objected to him killing that child, he decided that, okay, he would cut off one of the toes of that child. So, he cut one of the toes so that he could recognize

that child if ever he were to come in front. And he said, "Okay, now you take him out of this kingdom and leave him outside. So, let the animals eat him."

So, they accordingly took the boat and took the child across the sea and left him in the jungle on the other side. And when they left him there, Brahma asked Saraswati to go and help the child because the child was in danger at that time.

So, there is a saying that goes, "Those who are protected by God Almighty, for them, you cannot even disturb one hair on their head."

So then, Brahma told Saraswati, "You impart all the knowledge."

Saraswati is a goddess of knowledge who would be in the best position to impart all the kinds of knowledge and learning that would be required by that child. And then he also told her, "When he is sixteen years old, you make a boat and let him go to that northern kingdom and stand at that gate. And on that particular day when he will be going, the king of that place would have expired the night before. And the rules there require that whoever is standing at the gate of the kingdom, he will be made the king of that kingdom when the existing king dies. So, when they see this boy standing there, they will make him the king of that kingdom."

So, Saraswati, accordingly, came and she imparted all the learnings, and she is the goddess of learning, so she imparted all the skills of archery, warfare, horse riding, reading, writing, everything. She made him scholarly and, at the same time, having all the skills of a king. And on the particular day before that, she asked him to prepare a boat. And on that day, he was to take that boat and go towards that northern kingdom and stand at the gate. And she instructed him, "The king is going to pass away the night before. So, you be there. And when they open the gate, they will see you and make you the king."

So, he reached in the early morning, at 2:00 AM, he reached the door of that kingdom and he stood there. And in the morning, when they opened the gates of the kingdom, as per the rule of the land, they had to make whoever was standing at the gate the king of that place. And, accordingly, they found this boy there and they gave him all the attire of a king and they took him inside and made him the king.

So then, he did his duties very well and he grew his kingdom. He cared for the welfare of all his people and the kingdom prospered. So, his name became famous and others got to know of him.

So, Ravana also got to hear of this and he felt, "He will be suitable for marrying, because as per the destiny, that child which was to marry my daughter may be dead by now." So, he summoned five brahmins to go to that kingdom and make the offer.

So, when the brahmins came and made the offer to him for the marriage proposal of Ravana's daughter, he refused the marriage. He said, "I will not marry Ravana's daughter."

And then, they tried to put fear in him and said, "Ravana is such a mighty king and he is a very cruel king — if required — and he will kill you if you refuse his offer."

So, this infuriated Ravana when he heard of the refusal. So, he said he would go there himself. And he took his daughter and loaded two ships with wealth and he set sail for that kingdom.

So, when that king saw Ravana himself and his daughter, he felt, "Ravana is a very cruel person and he will punish if I do not accept." So, he accepted the offer and he married Ravana's daughter. So, Ravana himself arranged for that marriage and then came back.

So, then, when Ravana came back, in his ego, he summoned and called for Saraswati. And then he told Saraswati, "Look, I have changed the destiny that you had written. And I have, indeed, married her to a king, unlike the destiny you had written for the child."

So, Saraswati said, "Are you sure? Did you check his foot? Because I believe you had cut his toe off. So, did you check that foot?"

Then, Ravana felt that, no indeed, he had not paid attention to that. So, he immediately sent people back to that kingdom to check whether that toe indeed had been cut off.

* * *

So, Mahatmas say, "Whatever is destined, will definitely happen. It will not reduce by the equivalent of a mustard seed and it will not increase by the equivalent of a sesame seed. Whatever is written and whatever is destined will definitely happen.

Jaath saban kaha dekhiyaa,
Kahe kabir pukaar.
Jaath saban kaha dekhiyaa,
Kahe kabir pukaar.
Chethaa hoyu tho chethi lyon,
Divas parath hai dhaar,
Divas parath hai dhaar.

Kabir Sahib says, "I have seen so many people dying, and people are continuing to die. And that is the rule of nature that whatever is made will be destroyed. And whatever is born will die." So, He says, "I have seen this happening time again and it will continue to happen."

So, He says, “Therefore, wake up and achieve the purpose for which you have been given this life.”

Kahe kabir pukaar ke,
Yeh kalau bevahaar.
Kahe kabir pukaar ke,
Yeh kalau bevahaar.
Ek naam jaane binaa,
Budi muaa sansaar,
Budi muaa sansaar.

Kabir Sahib says, “Those people, or those jivas, who have not got connected to Naam, they are going back and forth in this ocean of life and death of these 8.4 million lifeforms.”

So, the jiva does the karmas and deeds, and then it has to go back in these 8.4 million lifeforms to redeem those deeds. So, it does these deeds, then gets another life. Then it again builds up the karmas. Like that, it is going back and forth in these 8.4 million lifeforms.

Mue hou mari jaahuge,
Mue ki baaji dol.
Mue hou mari jaahuge,
Mue ki baaji dol.
Supan sanehi jag bhayaa,
Sahdaani rahigo bol,
Sahdaani rahigo bol.

Kabir Sahib says, “Earlier also, you have had birth and you have died. And now also, you have been born and you will have to die. So, do that thing for which you have been given this life.”

So, so many times you have been born as a king or as a nobleman, and so many times you have been born as some other person and you have continuously been going back and forth in these 8.4 million lifeforms.

Naam machindar naa bache,
Gorakhdatt ru beas.
Naam machindar naa bache,
Gorakhdatt ru beas.
Kahe kabir pukaar ke,
Pare kaal ki phaas,
Pare kaal ki phaas.

Kabir Sahib says, "Great yogis, like Macchindranath and Gorakhnath, they have reached very high levels with their pranayamas and other austerities, but even they have not been saved from the strike of Kal. They have also been struck down by Kal and they have also had to go through a lot of difficulties.

So, everyone in these three worlds is under the thumb of Kal, whether you have done your austerities, or you have done your yoga, and other practices — whether you are an ascetic. All of this is under the realm of Kal and you cannot be saved from the strike of Kal.

Only when we cross Par Brahm, that is, we go beyond the Brahm and these three worlds, only then we are outside the compound of Kal. And there, he cannot harm us. All the others who do these practices, various practices, and go within, they had, at best, reached the Thousand-Petaled Lotus or they reached Brahm. But they are not able to transcend beyond Brahm. And that is all within the realm of Kal.

So, they have not been able to go beyond because they have not come in the company of Saints. And these people, though they have all these mystical powers and they go up to Brahm, but it is their ego which comes in the way for going and surrendering to the Saints and the Masters.

Gorakhnath had a debate with Kabir Sahib and that went on for nearly one week. So, for a week, he had the company of Kabir Sahib, but his ego did not allow him to surrender to Kabir Sahib and seek His help. So, he was defeated in that debate with Kabir Sahib. And though he was defeated, he did not seek initiation to progress on this Path.

So, they go up to Brahm, but Brahm is not a place for getting salvation. That is beyond Brahm only, where one gets salvation. Though, by doing these austerities and practices one gets a very long life and gets to stay for a very long time in Brahm, but eventually, he has to come back in this world.

Jhoot jhoot kah daarahu,
Mithiyaa yeh sansaar.
Jhoot jhoot kah daarahu,
Mithiyaa yeh sansaar.
Tehi kaaran mein kahat hu,
Jaa the hoyi ubaar,
Jaa the hoyi ubaar.

Kabir Sahib says, “What is a lie, is a lie. I will not call it the truth. And what is the truth is what I have told you. So, I will not tell you otherwise.”

So, He says, “Whatever devotion you do, if it is not a surrender to the Masters and on this Path, then you will not be able to get out of this duality which is there in this world.

Whatever type of devotion, whatever type of practices that one does, all that will give him some limited powers, but it will not get him free from this duality."

So, what is a lie? This world is a lie. It is false. All the relations that we have are false. This body which has been given to us is false. All these are lies and we are believing all these lies as the truth.

And what is the truth? The truth is what will not get destroyed. What is not subject to destruction is the truth. So, what is the truth? It is God Almighty, the Holy Sound Current — Naam — Satguru, and the soul. These are the four truths.

So, Sant Mat is the Path where we adopt this truth and we leave what is false or what is untrue.

Jhoot jhoot kah daarahu,
Mithiyaa yeh sansaar.
Jhoot jhoot kah daarahu,
Mithiyaa yeh sansaar.
Tehi kaaran mein kahat hu,
Jaa the hoyi ubaar,
Jaa the hoyi ubaar.

Radhaswami.

7

Meditation Talk
14 Jan 2023 – Morning

Mind Is Not A Small Thing — Mind Is The Ruler Of All The Three Worlds

Sant Ji has written beautiful Banis — beautiful poems in the love of His Master. We should try to read or sing such bhajans before sitting for meditation. With that, we get more love towards our Master and it will help us in our meditation.

Because we are disturbed by everything happening around us throughout the day, when we sit for meditation, the mind wanders all over and we get disturbed. And then we give up our meditation.

The mind is used to doing this for millions of previous lives. And therefore, when we try to stop the mind from wandering, then it doesn't listen to us. The mind is also not quiet, because we don't have that much love and affection for the Master. We should try to increase that love and affection that we have for the Master. And when we do that, then the mind will also become more still. And we will be able to do better meditations.

Mind is not a small thing. Mind is the ruler of all the three worlds. And there are lots of powers under the mind.

Rishis, munis, a lot of people who have done various austerities, all of these people have not been able to control the mind. And eventually, the mind has gained prowess over these people. So, therefore, all these forces have had the mind go outward. And, therefore, Simran and Dhyan, these are two practices given by the Masters which still the mind and bring it inside.

When we do the Simran and Dhyan lovingly, we leave the six chakras at the nine outward doors and come to the Tenth Door. There we open our Third Eye and, inside, we manifest the Radiant Form of the Master. And, with His Grace, we also manifest the Holy Sound Current.

There, we see that these vices, which are lust, greed, anger, ego, attachment, all of these come in the form of small five-year-old children when they appear and they leave us —

they take our permission to leave. With folded hands, they plead and ask for our permission to leave.

And, after that, once they leave, then they do not disturb us. And only when we want to take some work from them, we are able to do that. Because, until such time, they have prowess on the mind and they keep taking us outward and get us away from our meditations and devotion.

And because we have this love and affection for the world outside, our meditations are very dry. And, therefore, those do not interest us so much. So, till we have that love and affection for the Master, we will not be able to have that enjoyment in the meditations.

When we regularly do our Simran and Dhyan, when we do our meditations regularly, then, gradually, we bring about a transformation within ourselves. And it is that meditation and Dhyan which increases the love and affection towards the Master. So, gradually, our love towards the Master increases. And the love and affection that we have for the world outside, that automatically reduces.

So, we should try to sing some bhajan before sitting for meditation and that will definitely help us in our meditation.

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So, the time is good. So, let us make the most of this quiet time and let us close our eyes and sit for meditation.

8

Meditation Talk
14 Jan 2023 – Afternoon

If We Have A Saint And A Master Who Knows The Science Of Surat And Shabd, We Will Be Able To Go On This Path

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Somanath Baba Ji, during the initiation, would relate this to the new initiates. He would say, "If you imagine you are in the jungle, in a forest. It is pitchdark and it is late night and you have to cross that and go towards habitation. So, how would you do that?"

So, when we are stuck in the middle of a forest like that, how does one get out of it? So, he should listen very quietly. In the night, it is quiet and sound travels a long distance. So, one should listen very quietly and attentively as to, is there any sound coming which indicates a village or a habitat nearby? Some kind of a radio or children playing or some such sound? When one listens to the sound, then he knows that in which direction the village is located. So, he has the direction in which he has to go. But it is pitch dark. On his way, there will be various difficulties. So, how does he go there?

So, once we know the direction then, in order to move towards that direction, in the darkness, we need some source of light because there could be an open well. There could be insects or there could be snakes. There could be bushes or other things, so you need to see and you need to light the way to walk in that direction in which the sound has come. So, there are two things that we require to get out of that forest — one is the sound to give us direction, and second is the light to show us the way.

Like that, to go within also, we need Light and Sound to get us out of these nine doors and go within and go up inwards. So, that way, we need Light and Sound to go within. Once we have opened our Third Eye and we have manifested the Holy Sound Current, then we have that Sound and Light. And it is by the support of these two only that we can then go within.

That Sound Current is emanating from God Almighty and It has come down from each plane. So, plane-by-plane, It is connected. So, that Sound Current helps the soul to go from one plane to the other and back to God Almighty. And the Light shows the way and we can see while we are going in that particular direction.

It is on the same Sound Current that the souls have come into this world. And it is on that same Sound Current with that same Light and Sound that the souls will go back to God Almighty.

This Path is the law of nature. It has been created by God Almighty Himself. It is not a creation of any Mahatma. And earlier times also, the souls have traveled on this Path. And even now, they will travel on this same Path.

So, if we have a Saint and a Master Who knows the science of Surat and Shabd, and They know about the Sound Current, and we have the love and affection for the Master, then we will be able to go on this Path. If we do not have enough love and affection, then our progress on the Path will be slow — but we will still be progressing on the Path. If our love and affection is more, we will progress faster.

So, we should do our meditation — we should do our Bhajan, Simran, Dhyan, every day. We should not look at it as a burden. We should do it very lovingly with love and affection for our Master. And we should do it regularly — on a daily basis.

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The time is good and we should make the most of it. So, let us close our eyes and get connected to our Bhajan and Dhyan.

9

SATSANG
14 Jan 2023 – Afternoon

Saints Have Come To Get Us Free From The Bondage Of Kal And Maya In This World And To Take Us Back To Our True Home

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The paathi sings from the Bani of Swami Ji Maharaj...

Dhaam apne chalo bhai,
Paraaye desh kyon rehna.
Dhaam apne chalo bhai,
Paraaye desh kyon rehna.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj says, "This world, which we are believing to be our world and where we have our love and affection, is not our world." He says in the Bani, "You start preparing to go to your own True World."

All the Saints, at whatever time They have come in this world, They have always had the same message. They all say the same thing — that They come to get us free from the bondage of Kal and Maya in this world and to take us back to our True Home, Sach Khand-Sat Lok.

There was a time when none of these three worlds were there. There was no Brahm. There was no Par Brahm. There was no Sach Khand also. And all the souls were in the lap of God Almighty.

That God Almighty felt that there was need for some Creation and He set about to make that Creation. There was only one Anaami, or 'the Nameless', God Almighty. There was nothing else. And there was no Alakh; there was no Sach Khand; there was nothing below.

So, Anaami, God Almighty, He took out a Shabd — He took out the Sound Current — from Himself. And He ordered that Sound Current to go and start making the Creations. That Shabd then set the worlds below — that is, Alakh and Agam; and below Agam, Sach Khand. And there, He sat as Sat Purush.

So there, He sat as Sat Purush. Then again, Anaami, God Almighty, willed it that there should be further Creation and He asked Sat Purush to make further Creation.

So, thereafter, Sat Purush took out sixteen Sound Currents from within — sixteen powers — and asked these sixteen Powers to further make Creation. And those Sound Currents then started making, one-by-one, planes below and started sitting in those planes. And, that way, sixteen planes were created — with the lords of sixteen planes sitting within them.

Thereafter, the third power from below — the third son, so to say, from below — that is Niranjan, he decided that he was unhappy with the Creation of God Almighty and he wanted to make his own creation. So, he did the austerity of standing on one foot, and he stood for seventy chaukriyugas. One chaukriyuga is four yugas.

So, seeing that he had done so much austerity, Sat Purush asked him what he wanted? So, he told Sat Purush, "The Creation that You have made is not to my liking and I would like to make a new creation." So then, once he had the permission to make the creation, he asked God Almighty as to from where he would get the material to make that creation?

So, Sat Purush advised him that he should go to his elder brother, Kurma — or also known as Maha Kal — who was in the Maha Sunn. So, He said, "You go to him and take the material."

So, that is a long story of how he got the material, but he got the material for Maha Kal, and then, he set the three worlds — the physical, astral, and causal.

So, once he made this creation, he felt that it was not further to his liking because there were no souls in it — there were no jivas in it. So, he again sat and he again did his austerities.

So, when he did his austerities, God Almighty again came and He asked him what he wanted, and he said, "The creation I have made needs jivas to adorn this beautiful creation and make it look more beautiful."

So, God Almighty then handed him a number of souls which were there below the Sach Khand — near Bhanwar Gupha. There, He handed him those souls. So, before He sent the souls to Kal, He asked the souls — God Almighty asked the souls, "A creation has been made by Kal. Would you like to go there?"

So, about three fourths of the number of souls agreed to go down to the world of Kal. But about one fourth of them said that they were not inclined to go because they did not want to lose the bliss that they were enjoying where they were.

So, God Almighty told those souls, "I have given my word to Kal, so go there. And if you still feel unhappy there and you want to come back, then you can call Me and I will come Myself to fetch you."

So, thereafter, Sat Purush told Kal, "By yourself, you will not be able to complete this creation." And He took out one more power from within — which was Maya, or Jyoti — and He asked Kal to do this creation along with Maya.

So then, Kal and Maya came down to their worlds, along with the souls that God Almighty had given them, and Kal explained the entire creation to Maya. He explained how everything should be done. And then he told Maya, "After you have created it, just make sure that nobody knows about my presence here."

So, after explaining all of this, Niranjan went and sat in the Sweth Sunn and he sat for meditation there. So, there also, Niranjan, even today, is sitting in the remembrance of his Father, of God Almighty, and he is meditating there.

After that, Maya came further down and, at a place called Jhanjari Dweep, she made all the creation.

So, thereafter, she created three powers — which are Brahma, Vishnu, and Mahesh. And between Brahma, Vishnu, Mahesh, and Maya, who created them — the four of them — they took five elements. And with five elements, they created 8.4 million lifeforms. And once these 8.4 million lifeforms were created, they took these souls and they placed the souls in each of these lifeforms.

So, when this creation started, the souls had complete knowledge of each and every lifeform and they did not do any bad deeds so that they would not go in the lower lifeforms. And as a result, these 8.4 million lifeforms were not functioning as they were intended to function.

So then, Maya went to Niranjan again and she told him, "This creation which has been made is not functioning, because those in the higher lifeforms are not doing deeds to go in the lower lifeforms. And those in the lower lifeforms are not getting the higher lifeforms because there is no space for them higher up." So, she requested Niranjan, and then Niranjan again did his austerities for sixty-four chaukriyugas again in remembrance of his Father.

So, when he sat for these austerities again, Sat Purush was pleased and He asked him what he wanted? And Niranjan said that he wanted three boons. And the three boons that he asked; the first boon was that, wherever the soul is placed, in whichever lifeform, it remains happy in that lifeform. The second boon was that the soul should not remember — when it is given a lifeform — it should not remember what was the previous

lifeform and what is the cause and effect. And from there onwards, this entire duality started and this Brahm started functioning. And Kal was also aware that, when all these souls are going to go through this process, they will get unhappy and they will call out to God Almighty. And God Almighty has promised them that He is going to come and get them out of this place. So, he again bound God Almighty, saying, "When You come to free the souls, who are calling out to You, You should not come and show miracles. And You should not perform miracles and take everyone. You should come and do Satsang and talk to them normally. And, if they accept it, then they are free to go by themselves."

Now, Kal does not have power over the souls because all the souls are the essence of God Almighty. So, whatever he asks as conditions for the souls, he has to take permission from God Almighty.

So, after this, then the chaurasi – or the 8.4 million lifeforms — the ocean of life and death started functioning. And that soul, which was in perpetual bliss with God Almighty, that came into this world and now is in the cycle of life and death.

So, Swami Ji Maharaj says, "Let us go back to our True Home. Leave this world. Leave the work that you are doing in this world and go back to your True Home and do your work there."

Dhaam apne chalo bhai,
Paraaye desh kyon rehna.
Dhaam apne chalo bhai,
Paraaye desh kyon rehna.

So, after that soul came into this world and got into this ocean of life and death, it completely forgot its True Home. It forgot God Almighty and completely associated with this world. And all the souls are unhappy, whether they have the life of a king or they have a life as a beggar. All of them, because of the deeds that they have done in this world, they are all very unhappy.

So, Swami Ji Maharaj says, "Leave this world of pain and go back to your True Home where it rains Nectar — where the soul is in a perpetual state of bliss and is in a perpetual state of enjoyment." And there it is very comfortable with God Almighty. And from there, it can see all the Creations. Because once it goes back to God Almighty, it is an essence of God Almighty and the soul gets that power of God Almighty.

So, He says, "Let's go back to our True Home. Here, stop doing the work of others. You are neither a male, you are neither a female — because you are a soul. And soul is neither a female or a male. So, go back to your True Home and leave working for others here."

Kaam apna kar ojaayi,

Paraaye kaam nahi phasna.
Naam guru ka samhaale chal,
Yahi hai daam gat bandhana.

He says, "In this world, you collect that wealth which will stay with you. You tie it up very strongly. Tie it as a knot with you and collect that wealth which is going to take you back to your God Almighty — which will remain your wealth even beyond this world."

The possessions we have outside, the wealth that we have outside, is all wealth associated with this body. It is not permanent and it will have to be left behind with the body.

If you look at all the Gurumukhs, all the Saints, for Them, They don't think anything of these worldly possessions. For Them, Their love is only for Their Master and for God Almighty.

* * *

So, if we look at Nizamuddin Auliya, his disciple was Amir Khusrow, who was a minister in a foreign country. So, Nizamuddin Auliya was a Saint, He was a Fakir. And there is also a railway station by the name of Nizamuddin in New Delhi.

So, there was a poor brahmin and he wanted to get his daughter married. But since he didn't have any landholdings and, otherwise, he was quite poor, nobody was willing to give him any loan or lend monies in any form to him. So, someone advised him, "You should go to Nizamuddin Auliya and He is a Mahatma and He will perhaps help you."

So, that brahmin went out in search of Nizamuddin and Nizamuddin Auliya used to stay at a distance from Delhi. So, the brahmin started asking for His address and, finally, reached His place in the jungle. And there, when he came to Nizamuddin, he was asked as to why he had come? And he told Nizamuddin, "My daughter has to get married but nobody is willing to give me any money for doing the formalities and doing the marriage. So, I have come to seek help from You."

So, Nizamuddin Auliya felt that someone had tried to mislead this brahmin because He used to earn a living by writing the Koran. And whatever copies were sold, He would use that as a livelihood. So, He told the brahmin, "Okay, now that you have come, you stay here for four, five days and, if any of my disciples come and they give me some seva, then perhaps I will be able to help you."

So, that brahmin, instead of staying for five days, stayed there for seven days. But unfortunately, no disciple came during that time. Nobody gave any seva.

So then, the brahmin, with folded hands to Nizamuddin, said, “I think I don't have the fortune of receiving anything. So, it is my bad luck that no one has come. So, nevermind, I will still have to go back and try to make some arrangements.” So, he begged to leave.

So, Nizamuddin Auliya felt sad for that brahmin and He said, “Okay, you leave.” But then, He gave him an old shoe of His and He said, “You sell this shoe somewhere. Maybe you'll get some money and you can have your food on the way home with that money.”

So, that brahmin accepted that gift given by Nizamuddin and he, however, wrapped it in a towel because he did not want to show that old shoe to anybody. He, out of respect, had taken that shoe. And he took that, covered it with the towel, and he left.

So, he left and was walking in the forest. Now, meanwhile, Amir Khusrow, who was a high-ranking minister in the kingdom, he had some tiff with the king and he gave his resignation and left from Saudi Arabia. And he was returning with all his wealth and all his possessions. And all that wealth was contained and being carried on eighteen camels. So, each camel was tied to the other and he was walking back. He was walking into India from there.

So, he was walking here, and meanwhile, the brahmin had walked about ten kilometers. And Amir Khusrow was on the same path that the brahmin was walking. And as the brahmin was nearing Amir Khusrow, and they were both going to cross each other, a little while before they crossed, Amir Khusrow started getting this wonderful fragrance. And he started wondering as to what was giving such a wonderful fragrance? Is it some flower on a tree or what is it?

So, when that brahmin crossed Amir Khusrow and they again started walking away from each other, Amir Khusrow realized that the fragrance was now coming from behind. So, he felt, “Yes indeed, that man who just crossed me, he has something which is giving that fragrance.” And he ran back to that brahmin and stopped him. And he asked him as to where he was coming from?

So, he stopped the brahmin and he asked him as to where he was coming from, and the brahmin then related his whole story. He cried out and he said, “Look, I have to get my daughter married and someone advised me to go to Nizamuddin. And they told me that He may help me. I stayed there also for seven days and He told me that if any of His disciples comes, perhaps they may give some seva and I would get it. But no one came. It's my bad luck. And then, when I was going to leave, He finally gave me His old shoe. And He told me, ‘you sell this shoe and you may get something to eat for breakfast’, but tell me, who’s going to buy an old shoe like this?”

So then, Amir Khusrow told him, “Okay, you show me that shoe first.”

So, he unwrapped that shoe, which was in that towel, and he showed the shoe.

Amir Khusrow immediately recognized that it was indeed, the shoe of his Master. And he placed that shoe on his head and he asked that farmer as to how much he would want as money or consideration for selling that shoe to Amir Khusrow?

So, that brahmin said, "I cannot give really a price for it. Whatever you decide, you give me a price. I will eat something on the way and go home."

So, Amir Khusrow told him, "Look, this shoe is priceless. I cannot really pay you enough money for it. But I have my life savings which are there on these eighteen camels. So, one load of camel — whatever I have on one camel — is enough for my lifetime. So, I will give you the rest of the seventeen camels. You can take them with you for the shoe. And with that, you can get your daughter married and you can also make a good home for yourself, a good house, and you can stay happily also."

So, he untied the camels and gave them to the brahmin and he covered that shoe in silk cloth and placed it on his head, on his turban, and he walked towards Nizamuddin.

So, he then went to the ashram of Nizamuddin Auliya, and there, after bathing, he went there and he took out the shoe from that silk and placed it in front of Nizamuddin Auliya.

So, when Nizamuddin came, He saw that shoe and He asked Amir Khusrow as to where he got that shoe from?

And then, Amir Khusrow said, "I have purchased this shoe."

So, He asked him, "What did you pay for the shoe?"

He said, "I paid seventeen camelloads of wealth for the shoe."

So, Nizamuddin said, "You got it very cheap."

So then, Amir Khusrow continued in the ashram and he succeeded Nizamuddin for the preachings there. And Nizamuddin also said, "The grave of Amir Khusrow also should be made next to mine. And if you do it anywhere else, then that grave will not stay. It will get destroyed. So, you make it just next to mine."

* * *

So, Masters always, in this world, don't give much importance to the wealth. They always think of Their Masters and God Almighty as the True Wealth.

Jagat ka rang sab maila,
Dhula le maan yah kahna.

Bhog sansaar koi din ke,
Sahaj mein tyaagte chalna.

He says, "The color of this world is dirty. It is not permanent. It is temporary. Though the color looks permanent, it is not permanent."

Therefore, Saints say, "Take your love away from this world and the possessions and, slowly, take that love towards your Master." Because this love for the world will, again and again, bring you back into this world. But the love for Naam, or the love for Satguru, that will get you salvation. It will get you freedom from this ocean of life and death and take you to your True Home.

The attachment and the wheel of attachment of Kal is so overpowering that we listen to the Masters and we listen to all of this, and we understand all of this, yet we are not able to break out of that attachment. We go back to that same attachment however much we listen to the Masters.

Saran satguru gaho drid kar,
Karo yah kaaj pil rahna.
Surat man thaam ab ghat mein,
Pakar dhun dhyaan dhar gagna.

Swami Ji Maharaj says, "You surrender to the Masters. And surrender to the Master is a very difficult task. Surrendering means to surrender your wealth, your physical body, and your mind — all the three — at the feet of the Master, to surrender and all of that." So, Swami Ji Maharaj says, "You surrender to the Master." Now, this is a very difficult thing to do.

* * *

Once, Somanath Baba Ji used to do seva in the Dera Baba* in Beas. He used to do seva there for seven years. And, in those days, there weren't too many people. So, audience with the Master was possible. And once, at nighttime, he went there to meet Sawan Singh Ji Maharaj and he went to His house. And there, Lajo opened the door. (And they used to call him 'Baba Somanath' because he was a yogi when he had gone there also.) So, she said, "Baba Somanath has come." And then, Somanath Baba Ji went to Sawan Singh Ji Maharaj, and when he sat there, he asked Him a question. And he asked whether, besides doing Simran and Dhyan, is there another way of getting salvation for a soul?

* *Dera Baba Jaimal Singh ashram in Beas*

So, Sawan Singh Ji Maharaj closed His eyes and He thought for a while. And then, He told Somanath Ji, "Are you talking of surrender?"

So Sawan Singh Ji Maharaj said, “Surrender is a very difficult thing to do. Because, when you say you’re surrendering everything to the Master, and then, even the slightest doubt that you get in your mind about your Master, that wastes all the kind of work you have done as a surrender to the Master. So, if you have spent twelve years doing seva of the Master, but you get a doubt at the twelfth year, all that is all wasted.”

So, therefore, surrendering to the Master is a very difficult task. Instead, there is this Bhajan Simran, and therefore, the Saints prescribe Bhajan Simran as a method. Because, even if the jiva, the soul, it does the practice, then it stops doing the practice, it again falls down, and again picks itself up. However, it may take longer to do it, but with this process of Simran and Dhyan, eventually, you'll reach the goal. But in surrender, the time taken for going within is much shorter. In Simran and Dhyan, it may take much longer, depending on how many times you fall down and you pick yourself up. But, in surrender, if you are true to that surrender, within a few years or a few months, you will be able to go within and see everything inside.

But then, to surrender actually, with your mind and body and wealth, is very difficult.

Phanse tum jaal mein bhaari,
Bina is jukti nahi Khulna.
Guru ab daya kar kahte,
Maan yah baat chit dharna.

Swami Ji Maharaj says, “You are entangled so badly in this world that it is very difficult for you to get out of this. So, you have mercy on your soul and you do your Bhajan Simran and try to get out of this entanglement.”

Bhatak mein kyon umar khote,
Kaheen nahi theek tum lagna.
Baso tum aaye nainan mein,
Simat kar ek yahan hona.

Swami Ji Maharaj says, “There is no point wandering — wandering and trying to get salvation, going here and there — instead, sit at a place and calmly do your Bhajan Simran. And if you are able to do that, very easily you will be able to get salvation.”

Dui yahan door ho jaave,
Drishti jot mein dharna.
Shyaam taj set ko gahna,
Surat ko taan dhun sunana.

He says, “When you go within and you manifest the form of Jyoti inside, then you concentrate and focus on Jyoti. And the luminance of Jyoti will increase. And from there,

you will be able to manifest the Holy Sound Current. And once you have done that, with that Sound Current and that Light, you will be able to go within."

Shyaam taj set ko gahna,
Surat ko taan dhun sunana.
Bank ke dwaar dhas baitho,
Tirkuti jaave kar lena.

He says, "Inside, once you go within, then you will see two paths — one, which is a brighter path to your right; and, the other is a less brighter path on your left. Don't take the left path. Go to the right path. Because the left path is the one that goes to hells. So, you leave that path and take the right one, which is the more luminous one." And with that, you will be able to go to Brahm.

Bank ke dwaar dhas baitho,
Tirkuti jaave kar lena.
Sunn chad ja dhaso bhaai,
Surat se maansar nhaana.

So, from the Brahm, you will go to Par Brahm and you will take the dip in the Holy Nectar, the Holy Mansarovar. And there, the soul will come in the form of its true essence. It is neither a male nor a female. So there, the Master already is in the form of Light and Sound. And the soul also gets in the form of Light and Sound. And there, it sheds off all the three coverings, all the coverings that it has, and all the karmas — all the deeds — are all redeemed there. It has no balance of karmas and it is free of all the coverings.

Mahasunna chouk andhiyaara,
Vahase ja gufa basana.
Lok chauthe chalo saj ke,
Gaho vahan jaaye dhun beena.

He says, "Beyond this then, crossing the Maha Sunn, Bhanwar Gupha, the soul reaches Sach Khand. And there, it manifests God Almighty. It gets the Darshan of God Almighty. And it can hear the Sound of bagpipers there."

Alakh aur agam ke paara,
Ajab ik mahal dikhlaana.
Vaheen radhasoami se milna,
Hua man aaj ati magna.

There, from Sach Khand, the soul goes further to Alakh, Agam, and Anaami. 'Anaami' is the name where Radhaswami says, "That is where God Almighty is." And He calls God Almighty 'Radhaswami'— like others call 'Anaami', or the 'Nameless One'.

Alakh aur agam ke paara,
Ajab ik mahal dikhlaana.
Vaheen radhasoami se milna,
Hua man aaj ati magna.

Radhaswami.

10

Meditation Talk
15 Jan 2023 – Morning

Before We Sit For Our Meditation, We Should Pray To Our Satguru That He Should Shower His Grace And Make Us Do Our Devotion

Before we sit for our meditation, we should pray to our Satguru that He should shower His Grace and make us do our devotion — that He can bend our mind to do devotion and that He should shower His Grace to get us connected with the Holy Sound Current. Because without His Grace, our work is not going to be done.

"My mind is impure and it is not allowing me to do Simran. Whenever I do Simran, it runs away. So, without Your help, it is not going to be still. Day and night, my mind is entangled in all the attachments for this world. And without Your help, it will not be able to free itself."

So, like this, we should pray to our Masters. And we should do this with all humility and love and affection for our Master. If we do like this, then we will be able to have the mind still during the meditation. Because the mind for millions of our previous lives is colored in all the colors of this world. And now, we are doing a new thing of focusing on the love and affection for the Master. So, it is not going to listen easily.

So, we should get up early in the morning and we should pray to our Satguru with all humility and politeness and all love and affection. And, when we do so, with His Grace, the mind will be able to become still and we will be able to be successful in our meditations.

When we do this, we will get in a stage where the mind does the Simran. And when the mind does the Simran, even if we are talking to someone or we are doing other things, the mind is continuously doing Simran. So, Masters say, "That is a state where the Almighty is doing the meditation and we are going around with our duties."

So, when the mind reaches a stage like this, then the attention of the soul also withdraws to the Eye Center and the Holy Sound Current gets manifested with the Grace of the Master. When that is done, the mind will get connected to that Holy Sound Current and

it will kick away all the worldly pulls that it is currently suffering from and will work towards going within.

Without this method, without the practice of this method, it is going to be difficult to get out of this ocean of life and death. And therefore, we should make it a point to sit for our meditations every day.

The Mahatmas also, They have sacrificed Their sleep and, in the night, They have cried for God Almighty and for their Satguru. And that is how, with all that effort only, They have been able to — with love and affection and the Grace of Their Masters —go within.

* * *

Time is good. So, let's make the most of it. Let's close our eyes and get connected to Simran.

11

Meditation Talk
15 Jan 2023 – Afternoon

Like We Don't Forget The Other Things In This World, We Should Not Forget To Do Meditation Also Every Day

When Guru Amar Das Ji decided to choose His Successor, He decided to test His disciples. So, there were many disciples who used to meditate also and He wanted to test the disciples and see who would be the correct Successor. So, He asked all of them to come and He took them to a mango orchard. And there, He asked two people, for each mango tree, to make a kind of circle of bricks around the tree — so, like a five- foot diameter circle around the tree.

So, when people would complete the task, they would show Him what they had done. Then He would tell them, "No, it's not properly done." Then He would ask them to make it below another tree.

So then, like that, some people made four platforms, some made six, some made eight. So, that way, He kept telling them that what they were making was not right and they should do it again. And that way then, they started feeling that there was something wrong with Him.

At that time, He was a hundred and six years old. So, usually beyond a hundred years, people become senile. So, they started feeling, "There is something wrong with Him, that He is asking us to do this again and again."

So, like that, people, according to their thoughts and according to their thinking, they started stopping that seva and walking off. And some kept continuing.

So, like that, a few days passed by and some people continued to do it. Some went on, made twenty such platforms; but then, they gave up after that. So, like that, after a few days, everyone had given up. Only Ram Das Ji, he continued to make platforms as told by his Master.

So, like that, Ram Das Ji was the only one who is doing it. But, again and again, the Master was telling him, "It's not right." And then, he would again, relentlessly, keep doing it again and again. And this went on for a few days.

So, when he would do that, a number of sevadars would come to him and tell him, “I think Master has become senile. And He is asking you to do this. Now, He is old, but even you seem to have lost it. And you are also continuing to do, even though there is no point of what He is trying to make you do.”

So, Ram Das Ji used to tell them, “Don't say like this about the Master. Because, if we say the Master is senile and He is not of sane mind, then the whole world is of insane mind. So, don't say anything. Whatever you have to say, you can tell about me. I don't mind it.” And that way, he would plead to anyone coming and trying to advise him.

"So, if He asks me for the rest of my life to do this, then I will continue to do this. Because I have to do some seva and this is also another seva only.”

So, that way he continued, and he made seventy such chautras. And after that, then his Master was pleased with him and He hugged him. And later, Ram Das Ji became the Successor of Guru Amar Das.

So, He went and made another ashram and that is what we know as the Golden Temple now in Amritsar. And when He gave the design of this temple, the architect was not able to understand the design.

So, when he failed to understand it and remember the kind of design that was being told to him, he was initiated. And then, he was taken to the real Mansarovar within. And there, once he saw that, there was no question of forgetting it. And he then made the Golden Temple on the same architecture of what is there within — which is the Mansarovar.

That Golden Temple is the same structure. And it’s a copy or a replica of what is there within — which is the Mansarovar.

Guru Ram Das Ji set the foundation of this temple. And eventually, it was completed by Guru Arjan Dev.

So, that way, earlier, the Masters would test Their disciples. And only those who would pass that test, they would succeed the Masters in the preaching of Sant Mat. But after Guru Arjan Dev Ji, this practice was stopped.

So, when one Saint passes a rule like that, then all the other Saints also accept that. And that is how the testing of disciples after this stopped.

So that is how earlier, the Masters always tested Their disciples and this Path is one of surrender and this Path is one of love and devotion to the Master.

Like we do our worldly tasks, like that, we should also make it a point to do the task of doing meditation every day. Like we don't forget the other things in this world, we should not forget to do meditation also every day.

* * *

The time is good. So, let us make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

12

SATSANG
15 Jan 2023 – Afternoon

Devotion With All Humility Is Of A Very High Order — We Should Be Surrendering In Our Devotion

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The paathi sings the Bani of Sant Kabir Sahib from section: Deenatha (Humbleness)...

Deen gareebi bandagi,
Saadhan se aadheen,
Deen gareebi bandagi,
Saadhan se aadheen,
Taa ke sang me yo rahu,
Jyon paani sang meen,
Jyon paani sang meen.

This is the Bani of Param Sant Satguru Kabir Sahib. He talks about the greatness of devotion and all that we are all doing is all part of that devotion. Saints give us the practice of Surat Shabd Yoga. In this practice, there is no need to do difficult austerities or go into the jungles or do any difficult pranayamas, etc.

One — it's a very simple practice which is given to us by the Saints. When we sacrifice our homes and go outside in the mountains or the forests, and we go house to house asking for alms as a part of the practice, that is, in a way, adding to your karmas. Because when we are taking from others, we are adding to our karmas.

So, Saints insist on honest livelihood with your hands. They insist that we have an honest livelihood. We earn honestly. If then there are visitors in our house, we should afford hospitality to them. And we should do our devotion. This is what the Saints tell us to do.

In the earlier times, when sadhus would go and ask for alms and would seek food from others, they would only take as much as was required for a meal. And when they got that much, they would go back and eat that, or cook and eat that food. And then, they would spend the time doing their devotion. By doing so, the person who would donate to them, he would also gain by their devotion. And they would also be able to spend more time doing their devotion.

When the mahatmas sit for their devotion, when they have not asked anyone (for alms) also, it is said that if you ask, you may not get any alms; but if you don't ask and do selfless devotion, then you will get everything. So, like that, when they sit for devotion, if someone gives them some food or gives them some donations, that is also not a very heavy burden. Because a person giving so, without having been asked anything to be given, he is giving it quite selflessly. And therefore, the burden of karmas is not so much as when someone asks the other person to give something. So, when you ask even for one paisa, it becomes a burden. Because, then, he has to take it out because of your request. So, there is a big difference between asking and taking as a donation, and someone giving out of his own will — a selfless donation.

So, Kabir Sahib says, "If you don't ask and you do the devotion of God Almighty, you will get pearls. But if you ask while you are doing that devotion — you ask others — then nobody will even give you a small offering."

When we offer selfless donations, then the Mahatmas are not using it for Themselves. They are using it for the sangat when there are bhandaras or for doing some construction of a building or a hall. And when people or disciples come and they do the meditations using that infrastructure, then the benefit is also shared by those people who have given those donations.

So, that way, when someone gives a donation, he also purifies his earnings. Saints never rely on these donations for Their own livelihood. They always have Their own source of income which takes care of Their own needs.

Kabir Sahib says, "God Almighty says that when the devotee does his devotion with love and affection and all humility, then God Almighty stays with him, like a fish in the water."

So, when someone does a devotion, he comes and does the devotion, he is humble and he greets everyone also humbly. And he goes about doing his Simran and his Bhajan and Dhyan, then God Almighty also is always there with him.

Where there is anger or there is greed or there is envy, there God Almighty distances Himself from that.

Deen lakhe mukh saban ko,
Deenahi lakhe na koy.
Deen lakhe mukh saban ko,
Deenahi lakhe na koy.
Bhalaa bichaari deenatha,
Narahu devathaa hoy,
Narahu devathaa hoy.

Kabir Sahib says, “Devotion with all humility is of a very high order. We should be humble and polite in our behavior and in our devotion. And we should be surrendering in our devotion.”

Where someone is humble and he's polite in his behavior, when he comes for a program, he equally is polite with everyone and he greets everyone equally with equal politeness. Where people are carried away by their ego or their status or their wealth, then they only exchange salutations with people they believe are of equal wealth or equal status. And they don't like to mingle or talk to others whom they believe are inferior.

When we do our Bhajan Simran, we do our devotion, then automatically, the trait of devotion is to imbibe the quality of humility and politeness. That automatically comes and we automatically deal with everyone with humility and we are polite with everyone.

If we are not polite or we are not having that humility, then we should understand that we are not doing the right devotion. Our Bhajan Simran is not working.

It is the ego which brings us, again and again, in this ocean of life and death. And it is the reason for us to go and suffer in these 8.4 million lifeforms. And it is humility and politeness which takes us out and gets us salvation.

You will observe that Saints always meet and greet everyone with folded hands and They do not distinguish between people. They always fold Their hands and greet everyone, whether it is a big person or a small person, whether it is a family member or an outsider, whether someone is rich or someone is poor, They always greet everyone with folded hands. They don't wait for the other person to first fold his hands and then to greet Him. Instead, They always greet with folded hands before.

They always see the soul in everyone. They do not pay attention to the mind and its filth and whatever burden it is carrying. Because the soul is very pure and the soul is the daughter of God Almighty. They always have Their attention at the soul. They see all the beings and They see the souls in everyone and that is how They see everyone equally.

Ik baani jo deenatha,
Santhan kiyo bichaar.
Ik baani jo deenatha,
Santhan kiyo bichaar.
Yahee bhet gurudev ki,
Sab kuch guru darbaar,
Sab kuch guru darbaar.

Kabir Sahib says, “If there is a gift that you want to give to your Master, if there is something you want to give Him to please Him, then you should shower humility and

politeness. You should go about your life with humility and politeness and do your Bhajan Simran. Because that is what They like the most. They have everything possible in this creation with Them. If there is something that they look for in others, it is humility and politeness.

* * *

When I was in the ashram, in Baba Somanath Ji's ashram, He used to always say, “When you get up in the morning and you come out of your room, then whoever first meets you, you should always, with folded hands, say 'Radhaswami' and greet him. Don't wait for him to say anything. First, you fold your hands and you say "Radhaswami' to him. Because, by doing so, you are imbibing that quality of humility within yourselves. In the morning, the first thing you do is, you imbibe that quality of humility. And then, wherever you meet anybody, you always, with folded hands, say ‘Radhaswami’ to him without waiting for them to say that to you.”

So, many times, some people from Mumbai and some people from Davangiri and other places, they somehow felt that it was below their esteem or dignity to say 'Radhaswami' with folded hands. Because whenever we would say 'Radhaswami' to them, then they would just nod their head. So, somehow, they felt possibly insulted to fold their hands and say 'Radhaswami' in return.

So, even Somanath Baba Ji noticed this, and a couple of times, He mentioned this to them. But they still continued. So, once, in His Satsang, He called out their names and He addressed them in a full Satsang. And He told them, “What do you think of yourselves? And why aren’t you doing this? I mean, do you consider it an insult or something? Because, whoever is doing salutations, they are saluting you. They are, with folded hands, saying 'Radhaswami'; they also have their Master within them. Their Guru is sitting inside. Their soul is there. God Almighty is sitting there. So, you feel it is below your dignity to, with folded hands, say 'Radhaswami'? So, if you people are going to behave like this, then there is no point of you staying in the ashram. You don't come to the ashram.”

So, therefore, devotion and politeness are a very essence of humility; and politeness is the very essence of devotion. When we do our Bhajan Simran, that is the first characteristic that we will develop within ourselves.

Deen gareebi bandagi,
Sab se aadhar bhaav.
Deen gareebi bandagi,
Sab se aadhar bhaav.
Kah kabir thehi badaa,
Jaa mein badaa subhaav,

Jaa mein badaa subhaav.

So, Kabir Sahib says, "Those who do their devotion with humility and politeness, they will get the pleasure of God Almighty. He is always happy with anyone who shows humility, who shows politeness." And the reason for Kabir Sahib writing a full Bani on this is to show the importance of humility as a part of devotion. It is such an important trait of devotion that He has written a full Bani on it.

He says, "Humility and being polite, these are traits that take us closer to our Master. And ego, it takes us away. Arrogance or ego takes us away from the Masters and away from this Path."

So, Masters always hold very steadfast to humility. And that is how They have gone and They have manifested God Almighty.

The other important thing is respect. We have to respect others. And when satsangis come and visit us, whoever is that satsangi, we should have and we should show respect. We should treat them as if the Master has come to visit us. And it is as per our own behavior that we will be getting the Grace of our Satguru accordingly.

When we do this, the Master also becomes happy as a result of our humility and politeness and the way we show respect to others. And, when He sees all of this, the hand of His Grace is also upon us. The inner door also opens faster.

Nahi deen nahi deenatha,
Sant nahee mehmaan.
Nahi deen nahi deenatha,
Sant nahee mehmaan.
Thaa ghar jam deraa kiyaa,
Jeevath bhayaa masaan,
Jeevath bhayaa masaan.

Kabir Sahib says, "If, in a family or a person, there is no humility and there is no respect for others, even if he is a rich person or has high status, but he does not have that humility and he does not respect others, then his house or that family's is as good as a graveyard."

He says, "Even Saints, They have seen poverty. They have seen riches. And They have always extended a helping hand to people in the sangat and outside who come to Them. There may be people who are poor who get help from the Saints and there may also be people who are in need at a particular time, and they also get help."

I remember Sant Ji used to give help financially. One family from Andhra, they would come along in the program and they used to make their livelihood by making bidis. And that was not enough for them to meet both ends. So, whenever they would go and meet

Sant Ji, He would always take them aside. And then, giving in an envelope, he would give them some money for their sustenance. So, like that, the Saints always help others. Besides just taking care of Themselves, They are also taking care of others.

We should also extend help to others who come by and seek help from us. Because if we are only living for our family — and if only the survival of the family matters — then, that is also being done by animals. Birds also take care of only their young ones. And animals also take care of them. There is no difference.

We have to, therefore, extend beyond our family and extend a helping hand to whoever seeks that help from us.

So, our honest livelihood, that we earn, should also be extended to people who are needy. And, that way, it will help us in our spirituality also.

Kabir navein so aap ko,
Par ko navein na koy.
Kabir navein so aap ko,
Par ko navein na koy.
Ghaali taraaju touliye,
Navein so bhaari hoy,
Navein so bhaari hoy.

Kabir Sahib says, "When you bow your head down to show your humility or to greet someone, when you bow your head down, it is not that you are doing it for the benefit of the other. Actually, you are doing a benefit to yourself. Because you are bringing about that humility within yourself, which is required by you."

He says, "If you look at a weighing scale, the scale which goes down is the heavier one. That is what really has value, and that is why it is going down." So, like that, when we bow our head, it is akin to the weighing scale going down and we are doing ourselves a service.

Aapa mete pivu mile,
Pivu mein rahaa samaya.
Pivu mein rahaa samaay,
Akath kahaani prem ki.
Kahe tho ko pathiyaay,
Kahe tho ko pathiyaay.

Kabir Sahib says, "Those who shed off their ego and, with humility, do their devotion, then God Almighty is always with them." He says, "I am saying this and people don't believe this. But this is the truth."

Those who do austerities or pranayamas and they get mystical powers, they are all doing this under the realm of the mind. And, under the realm of the mind, they are only building up on their ego. People who do these practices are also following their ego and they are under the realm of their mind. So, eventually, they lose the mystical powers that they gain. And the benefit that they get from the practices, by either cursing some people or giving a boon to some people as an extension of their ego, to basically appease someone or to curse someone — that is what causes the destruction of the hard work that they have done.

So, the path of devotion always teaches us to have humility and go about our life in humility. Other practices talk about different things. They do not insist on humility.

* * *

When Valmiki wrote the Ramayana, he wrote it ten thousand years before the birth of Rama. And he wrote it in the Sat Yuga. And, as a result of that, expecting where Rama was going to be coming at Pampapati Sarovar, which was written in the Ramayana, all the rishis, munis settled there so that they could get his darshan. But they were all lost in their ego and, finally, Shabri, who was staying there with all humility, she got the grace and darshan of Rama.

So, she had true love for Rama. And wherever there is true love, there is also humility and politeness. She had so much love for Lord Rama that, when he stayed in her house for three days and the time came for him to depart and he sought her permission to depart, she could not refuse that. She had to accept his request. But she had so much love for him that, the moment he stepped out of her hut, she gave up her life and she died.

So, seeing her love only, Lord Rama went to her and he did not go to other sages and munis who were sitting there on the same banks; who had built up their tents for the last ten thousand years. But he, instead of going to their place and accepting their hospitality, he chose to go to Shabri and eat the berries that she offered him.

So, therefore, whoever treads this Path with humility and politeness, God Almighty is always with such people.

Oonche paani na tike,
Neeche hi tehraay.
Oonche paani na tike,
Neeche hi tehraay.
Neecha hoy so bhar pivai,
Oonchaa pyaasa jaay,
Oonchaa pyaasa jaay.

Kabir Sahib says, “It’s just like the flow of water. It doesn't stand at the upper height; it always flows to the lower heights. So, those who stay humble and who are at the lower end of it, they will always have enough water to drink. And those who walk tall or walk high in their ego, They will always remain thirsty. They will not get water.”

Kabir Sahib has also given different examples so that we understand the message He is trying to give, which is that we should do our devotion with humility and politeness and move on this Path.

So, we keep that humility and go about our devotion. We have true love and affection and humility for the Master and we do our devotion, then we will not take long to get success on this Path.

Neeche neeche sab tare,
Jethe bahut adheen.
Neeche neeche sab tare,
Jethe bahut adheen.
Chadi behith abhimaan ki,
Boode oonch kuleen,
Boode oonch kuleen.

He says, “Those who walk this Path with humility, they have been able to swim across this ocean of life and death. But those who walk with ego and status, carrying their status like kings or noblemen or others who did not assume the humility, they have not been able to succeed on this path of devotion and they have gone back and forth in this ocean of life and death.”

* * *

Bir Singh was the king of Kashi and he was a disciple of Kabir Sahib. He used to give a lot of importance to Kabir Sahib. Whenever Kabir Sahib would visit him, he would make Kabir Sahib sit on the throne and he would sit below.

So, Kabir Sahib felt, “I have to test Bir Singh — whether this is just a show that he is putting up, or is it real?”

So once, Kabir Sahib decided to test him. It was the festival of Holi. And this festival of Holi is celebrated in all parts of India, but especially in U.P. And in the northern part of India, it is celebrated by drinking bhaang, which is an intoxicant — and by colors. So, people smear each other with colors and they drink bhaang.

So, Kabir Sahib thought, “This is a good time to test Bir Singh.” And He call Ravidas, who was His initiate. And Ravidas was a lower caste cobbler. And He also called another initiate of His, who people did not know. It was not known by them that there was a very

famous prostitute in Kashi. And she had become an initiate and a lot of transformation had happened within her. But people did not know that she was an initiate of Kabir Sahib. They only knew her as a prostitute in Kashi.

So, He was walking along with them, smeared in color, and everyone was saying different things to Him. And they were throwing colors. In U.P., they also throw the water of the gutter to celebrate this. So, with color, they throw anything that is filthy as well. So, they were throwing all of this at Kabir Sahib and at these people who were traveling with Him — who were walking with Him.

So, Kabir Sahib walked with one hand on the shoulder of Ravidas on one side, and with one hand on the shoulder of the prostitute on the other side. And in both His hands, He was carrying colored water which looked like some intoxicant and bhaang. So, He was walking like that.

Now, Kabir Sahib was very well known and as a Mahatma. So, when everybody saw this way that He was walking, with His hands on the shoulders of these people and with the bottles in His hands and, with a swagger, He was walking.

So, people also started walking behind and talking all kinds of things, saying that He is a Mahatma, but see what He is doing, etc. So, that way, a lot of people had gathered and there was a lot of noise as He walked toward the assembly of Bir Singh. And when He reached nearby, there was so much noise outside that Bir Singh inquired what the noise was all about?

So, his emissaries found out that, indeed, Kabir Sahib was walking towards the assembly and there was a big ruckus of all the people talking about all things about Kabir. And they're all coming this way.

When He walked in the assembly, nobody stopped Kabir Sahib because they were used to having Kabir Sahib come inside. So, nobody stopped Him at the door. And they just walked in, into the assembly. And there, Kabir Sahib stood in the assembly with Ravidas on one side and the prostitute on the other and with the bottles in his hand. And He was smeared with color, with cow dung, and all kinds of things and barely recognizable. But He was standing there.

Now, Bir Singh, sitting on his throne, he saw Kabir Sahib in this form and that shook his faith for a while and he did not get up from his throne to greet his Master.

So, Bir Singh did not get up from his throne and offer it to Kabir Sahib, as was customary. That was because he felt a little shaken up by this behavior of Kabir Sahib. And when he did that, he had Sikandar Lodi who was also visiting him. And Sikandar Lodi told him,

"This is your Master? But how come he is behaving like this? So, is this the kind of master you have?" So, that further shook up Bir Singh as they were sitting there.

At that time, Kabir Sahib took those two bottles and He poured the contents of that on His feet. When He started pouring that on His feet, Sikandar Lodi told Bir Singh, "This is not the behavior of a drunken person. A person who drinks never pours his own drink like this on his feet? He'll never waste it. So, there is something beyond what is meeting our eyes here." And so, they asked Kabir Sahib as to what was the meaning of this?

Ravidas, at that time, told Bir Singh, "Kabir Sahib is dousing the fire. There is a fire in Jaganath Puri, which is many, many miles away in Orissa*, in another state. There is a big temple of Jaganath Puri and there was fire in that temple. And Kabir Sahib was dousing that fire. And that is why He was pouring that."

** Now known as Odisha*

So, these people felt, "It is too much to believe. Because he is putting water on his feet here and he is saying 'I am dousing the fire in another state'." So, they were kind of too shocked.

Now, Kabir Sahib left from there at that time, and Sikandar Loki, however, told Bir Singh, "This matter needs to be definitely investigated because there is definitely more than meets the eye here."

So, they sent an emissary to Orissa to check whether this actually happened. And someone went there. It takes a week to travel. So, someone went there and checked. And indeed, there was a fire in the temple of Jaganath Puri. When the puja was being done, one of the curtains caught fire and there was a big fire in the temple. And they said that Kabir Sahib had come there and was dousing that fire.

So, this way, even great followers and great disciples also, they also get shaken up like this in their devotion and their humility.

So, Kabir Sahib says, "There are times when the devotion of even great disciples is tested and they also succumb to their ego and they also get affected."

Neeche neeche sab tare,
Jethe bahut adheen.
Neeche neeche sab tare,
Jethe bahut adheen.
Chadi behith abhimaan ki,
Boode oonch kuleen,
Boode oonch kuleen.

Radhaswami.

13

Meditation Talk
16 Jan 2023 – Morning

Those Who Have Humility, The Saints Shower A Lot Of Grace Upon Them

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It is said that Saints are very gracious and They are also very humble. And wherever They feel, They shower Their Grace.

* * *

Once, Duryodhana, of the Kauravas, he invited Lord Krishna for lunch. So, Lord Krishna did not refuse his invite. But he didn't go for eating lunch there. Instead, next to Duryohana's palace, Vidura used to stay. And Vidura and his wife both were devotees of Lord Krishna.

When Lord Krishna went to Vidura's house, Vidura had gone out. His wife was also a devotee and she loved Lord Krishna and she was a great devotee. So, when Lord Krishna came to her doorstep, she lost all bearings of the place and then she invited him and made a place for him to sit.

When Lord Krishna came there to eat food and there was nothing else, there were a few bananas. So, she was so much in awe of Lord Krishna, and so much lost in that devotion, that she peeled the bananas and gave him the peel to eat and she threw the pulp down.

So, when Vidura came, by then, she had given him three bananas to eat like that. And when Vidura came, he was shocked to see that she was giving him peels to eat. And so, he shouted at her, "What are you doing?"

So, she was quite shocked at that; and then she realized what she was doing. So then, with folded hands, she told Lord Krishna, "I was madly lost in this devotion. But at least you knew. You should have said you are also eating the peels which I am offering." So, then she gave him the banana pulp to eat.

So then, Lord Krishna, he ate that banana. And then he told Vidura, "You should not have disturbed because the enjoyment I got in eating those peels was far more than eating this

pulp. There was so much love and devotion in those peels, and I was really enjoying those, but that is not there now in this banana pulp."

* * *

Therefore, Masters are said to be very gracious on humble people. And those who have humility, the Saints shower a lot of Grace upon them.

When one has anger and envy, then he is hurting himself and he's losing out on that devotion.

So, one by one, we should leave these weaknesses and we should increase our love and affection for the Master. And as we increase our love and affection, we will also progress on the meditations.

So, Surdas, in His Bani has also sung the praise of devotees and their devotion and humility. So, He has talked about Shabri and how she had that love and affection for Lord Rama. And he came to eat her berries, which were half-eaten by her.

Like that, Arjuna also was a great devotee of Lord Krishna. And he was so much of a devotee and he was so astute in doing his Simran that, when he slept also, from each cell of his, there was the word 'Krishna' coming out from each cell.

And, like that, Lord Krishna had foregone the grand luncheon invite of Duryodhana and had, instead, gone and eaten vegetables at Vidura's house.

So, God Almighty, Satguru, They do not like all the outward show. They like true love — true love and affection.

* * *

The time is good and let's make the most of it. Let's close our eyes and get connected to Simran.

14

Meditation Talk
16 Jan 2023 – Afternoon

Everyone Has His Own Time—And As That Time Approaches, They Come In The Company Of The Masters

About Rajjab Ji, it is written in his biography that he was from a rich family and he was getting married. So, in those days, there were no vehicles. So, marriage processions were generally on horseback or there were palkis that were taken.

They were going with the bridegroom — that is, Rajjab Ji was the bridegroom — and he was sitting on the horse all decked up and he was wearing the bridegroom attire. And with all the musicians playing, the band playing music, the marriage procession was going.

So, the procession was passing by Dadu Dayal's ashram and Dadu Dayal was sitting outside under a tree and He was brushing His teeth.

So, when the procession came near the ashram, Rajjab thought that since they had come to the ashram of Dadu Dayal, he should visit and take His blessings also. So, he got off the horse. All the musicians stopped playing the music. And he got off from the horse and went and bowed down to Dadu Dayal Who was sitting below the tree.

So, Dadu Dayal uttered these words. When Rajjab bowed down to Dadu Dayal, Dadu Dayal said, "Rajjab, you have done a miracle. You have come here and you have adorned yourself with all ornaments on your head and you were supposed to do the devotion of God Almighty. But instead, you have gone and you are appeasing Kal."

So, this struck Rajjab because he also was a soul with past impressions. And what Dadu Dayal said immediately struck him. He immediately sat there and he refused to go further for his marriage.

When he refused, all the other people in the procession, his other relatives, they all got very angry and they felt that Dadu Dayal had done some magic on Rajjab.

So, when they said this, then Dadu Dayal said, "No, I have just given my blessings to him. I have not said anything. He can go if he wants."

So, Rajjab refused to move. And when others still insisted, then finally, he took off his bridal attire entirely and he sat there in his inner garments and he kept the entire bridal attire on a rock nearby.

When, after a lot of pleading, he refused to budge from there, his parents finally asked his younger brother to become the bridegroom and they made him wear that bridal attire. And then, the procession moved with his younger brother.

So, Rajjab then, thereafter, did not go anywhere. He stayed at the ashram. And there, he took initiation. And then, he was spending time doing his meditations and seva. So, he would do seva, and then whatever balance of time, he would do his meditations.

So, Rajjab became a great Mahatma. And after Dadu Dayal, Rajjab succeeded Him for the preachings.

The ashram of Dadu Dayal is still there in Rajasthan. And references of Rajjab and Dadu Dayal and Their initiates are all still there.

When such pure souls come in the company of the Masters, they have past impressions. And one statement made by a Master completely transforms them.

So, each one has his own time. Guru Amar Das Ji was awakened when he was seventy years old. And he was brought on the Path.

So, each Saint like that has a predestined time. Any soul who has past impressions, wherever they are, at the destined time, the Masters always bring them in the fold.

Like that, everyone has his own time. And as that time approaches, they come in the company of the Masters. And then, they are transformed when they come in the company of the Masters.

So, when we go to the Masters, we should follow what instructions They give us. And we should sit for meditation for two and a half hours every day. And then, follow whatever the Masters are telling us.

If we do not do our meditation, then whatever They have said will not be able to bring about that change within us. So, we will just simply hear Them. But it will not bring about a transformation.

When we follow Their instructions and if we do our meditation like They are telling us to do, then, for sure, there will be a transformation within us. For sure, the human will get transformed into God Almighty.

* * *

I have seen in my own lifetime, there were so many people — though I had only three years with Somanath Baba Ji — but in that period also, I saw so many people who, though they may have been illiterate in the worldly matters, they would follow His instruction — do their meditation. And they had gone in and they had manifested His Radiant Form within. And the whole night, they would talk about Him.

So, in Worli, in Mumbai, there is the hall of Somanath Baba Ji. And there, on weekends, on Saturdays and Sundays, there were meditation programs. And they would come and sit continuously for meditation throughout Saturday and Sunday. There was food that would be prepared there and light food would be given. And, for the two days, they would completely spend time doing meditation.

They used to, themselves, do their meditation and they would also help others do their meditations.

* * *

The time is good and we should make the most of it. So, let us sit and close our eyes and get connected with Simran and Dhyan.

15

SATSANG
16 Jan 2023 – Afternoon

There Is Joy And Sorrow In This World, Which Is Not Permanent — The Only Permanent Joy That One Has Is Within

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The paathi sings the Bani of Swami Ji Maharaj from section: Cheavani Part II...

Tajo man yeh dukh sukh ka dhaam,
Lago tum chad kar ab satnaam.
Tajo man yeh dukh sukh ka dhaam,
Lago tum chad kar ab satnaam.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj calls this world a place of joy and sorrow. In Urdu, the world is called 'duniya', for duality. It is working on both joy and sorrow.

So, Kal and Maya have created this world. And this is based on a duality. It is based on everything in duality — the male and female, joy and sorrow, insult and praise, life and death. Everything is in the form of a duality. So, that is why, in Urdu, it is called 'duniya', for duality. In the Hindus, it is called 'sansar'. That is, 'the place of doubt', or 'sanshe'.

So, Swami Ji Maharaj says that — He tells his mind — that, "Oh mind, you leave this world of duality and work towards going to Almighty."

In this world, we do two types of deeds — the good deeds and the bad deeds. And, because of our previous lives, the deeds that we have done, the good deeds and the bad deeds, based on that, we have got this life which is a mix of those good and bad deeds. And that is how we are faced with joy and sorrow — as a redemption of those deeds.

So, when we have a wave of good deeds that we have to redeem, then we get status, we get money or wealth and, we get comforts, we get joy. But when the other wave of bad deeds is to be redeemed, then the same turns into losses. We have to go through sorrow and we face difficulties in life.

When we do the deeds in this human life, the rewards or the punishments of these deeds is also given to us in the 8.4 million lifeforms.

So, these good and bad deeds also go with us in the 8.4 million lifeforms. So, for example, if someone has done good deeds, but because of his karmas, he goes in the life of a dog, and he's born as a dog, then that dog also will have the enjoyment of the soul's good deeds. So, that same dog may be born in a bungalow. He may be well taken care of. He will have a nice comfortable bed to sleep. He will have attendants to look after him. So, those are a result of his good deeds.

Where the bad deeds are more than the good deeds, and if such a soul then goes in the lifeform of a dog, then those dogs we see, they roam the streets. They don't get food. That is because their bad deeds are more than their good deeds. So, those dogs don't get good food to eat. They roam around hungry, and when they go to someone's doorstep, they are beaten. And that way, they suffer because of the bad deeds.

So, if the good deeds are there, and if one goes in the lifeform of a tree, then that tree may be grown next to a pond. So, it has a good source of water and it is in a good pleasant environment. So, if the bad deeds are more, then that being has to suffer. So, when it is born in the form of a tree, it may grow on the hills or mountains where they get rain only for three or four months. They get water for three, four months, then again, they dry out for eight months. They have to go through that suffering.

So, this body that is given to us as a human, this is the temple of God, where one can rise from being a human being to God Almighty. And this is a very important lifeform. And this lifeform also determines the enjoyment or the suffering that one is going to have in the other 8.4 million lifeforms.

So, Swami Ji Maharaj says, "You leave this world and focus on God Almighty. You focus on your devotion towards God Almighty." Because, in this world, there is no permanent joy. There is joy and sorrow in this world, which is not permanent. The only permanent joy that one has is within. And, therefore, Swami Ji Maharaj says, "You work towards that."

Nanak Sahib also says, "Those who have taken the support of this world, they are unhappy. And those who have taken the support of Naam, they are the happy ones." So, therefore He says, "Take the support of that Naam which has come from God Almighty and you will get yourself rid of this sorrow of this world."

Tajo man yeh dukh sukh ka dhaam,
Lago tum chad kar ab satnaam.
Dinaa chaar tan sang basera,
Phir choote yeh graam.

He says, “Not only is this world not permanent, but this very body in which we are staying, that body also has to be left behind after a few days.” So, that body and the world, both are going to have to be left behind.

By creating this ignorance of the soul, both Kal and Maya have so badly entangled this soul in this world that there is no future and there is no salvation from this entanglement.

For protection of this livelihood and for meeting this livelihood, we do so many bad deeds. There is no account of the kind of bad deeds that are done to earn our livelihoods. And it takes several lives to redeem those bad deeds that have been done in one lifeform.

* * *

An example of Valmiki is given. His name earlier was Ratnakar and he used to stay in the jungle. And whoever would cross that jungle, he would be looted by this Ratnakar. And he was so cruel that he would first hit the person, beat him up, and only then, he would rob that person. He wouldn't even talk to that person. And whatever he looted, he would take that loot and take care of the livelihood of his wife and children and his parents.

Where he would stay, he had made two huts — one for his parents and one for his family. He had made such a burden of bad karmas that, whoever he looted, he would cut their small finger and he made a large kind of a necklace. And he would wear that of all the fingers of the people he had looted. And that was so long that it went from his neck to the bottom, to the floor. So, he had hurt so many people.

Narad, when he saw this, that this person was doing so many bad deeds that God only knows how many lives he will have to spend in hell and redeem these bad deeds. So, he felt merciful towards this person.

So once, he started traveling on the same path where Ratnakar would loot people. And with a small bag and with his tambura — a sitar-like instrument — he was walking in the forest. So, Narad had observed that Ratnakar first beats the people, and then only, he loots them. He doesn't give an opportunity to talk. So, he was feeling merciful. He decided that he'll have to do something by which he will not start like that.

So, Narad showered some grace on Ratnakar. Instead of attacking him directly and further increasing his burden, Ratnakar, because of the grace of Narad, instead, talked to him, and he said, “Whatever you have, you give it to me, or I will beat you.”

So, he showered a little more grace and he told Ratnakar, “Look, I’ll give you everything I possess, but will you tell me, what are you going to do with that?”

So then, when he asked, Ratnakar told him, “I will take your possessions and use it for getting a livelihood and feeding my family.”

So, Narad asked him, “So, you are going to give all this to your family? So, is it only the food that they will enjoy from you, or is it also a share of your karmas that they are taking when they eat this food which you are getting for them by doing all these things?”

So, he said, “No, of course.” Ratnakar said, “No, they will be sharing in everything — my deeds also, and the food that we are sharing.”

So, Narad told him, “No, it is not that. The rule is that whoever is doing whatever deed is paying for it. Nobody else is sharing that.”

So, Narad said, “Why don't you go and ask your family? Check with them whether they are also willing to share your karmas.”

So, Ratnakar said, “Okay, if I go there, then you will run away. So first, I will tie you, and then I will go.”

So, Narad was tied to a tree and then Ratnakar went first to his parents. And he told his parents, “Look, I bring food for you. I bring, whatever I get – that is by looting people, or killing them, or hurting them. So, I am incurring karmas by doing that. And when I bring this food to you, you are sharing the food also and are you also sharing my karmas?”

So, his parents said, “Look, we are old now and it is the duty of our son to take care of us in our old age. Now, how you earn that money and how you take care, is really your problem. So, we will not be able to share in the karmas that you are doing. We have not asked you to do that.”

So, then he went to his wife and children. And there also, he asked, “I am getting you all this wealth by murdering people, or killing them, or hurting them. So, are you only going to share the wealth with me, or are you also going to share my karmas?”

So, his wife and children also said the same thing, “Look, we are your family and you are responsible for taking care of your family. So, how you do it is not something that we are concerned with. You have to take care of us. So, we will not share in the karmas that you are incurring.”

So, then it dawned upon him that he is incurring so many deeds, so many bad deeds he's doing, and all those only he has to suffer and pay for. Whereas, the wealth and whatever he is getting as a result of doing those deeds, that is being shared by the family.

So, that is where that transformation came about and he went running back to Narad and untied him. He cut the ropes and fell at his feet and begged for mercy.

He told Narad, “Please forgive. Because I have done so many deeds in this ignorance. I was not aware of what I was doing and how it was going to affect me. So, please show me a way of redeeming all of these bad deeds that I have done.”

So, Narad told him, “Other than doing the Simran of God Almighty, there is no way of reducing or redeeming these deeds. So, you have to repeat the name of your God.” So, he asked for being given that initiation.

So, Narad made him sit near that same tree and he gave him the initiation. And there, he also explained various things to him. And when Ratnakar understood all of that, then he sat there for the repetition. And he was so transformed that, once he sat there, he sat there for ten thousand years doing the repetition.

So, in Sat Yuga, the life was one hundred thousand years for human beings. So, he sat for ten thousand years, and at the end of ten thousand years, Narad remembered, “I had given initiation to this person. So, I need to find out what has happened to that person.”

So, Narad felt that he should check on Ratnakar and he came back to the place. Now there, he could not see Ratnakar, but there was a very big anthill. And when he came closer, he could hear the repetition that was going on within.

Now, for these ten thousand years, Valmiki had got so engrossed in his repetition that he had gone within and there was light coming out from his body and he was sitting there inside that anthill. So, ants had built a complete anthill on top of him.

So, then Narad got the anthill removed. And then he brought back Ratnakar from his meditation and he said, “Now that you have done this and you have had all this experience and you’ve done this practice, you should give something back to humanity.” And therefore, Valmiki (that is, Ratnakar), wrote the epic of Ramayana. He wrote the story of Rama, which was ten thousand years before Rama would be taking birth.

The name 'Valmiki' is derived from 'anthill'. So, that is how the name Ratnakar was changed to Valmiki because that was the anthill within which he was sitting and doing his meditation for ten thousand years.

So, he was alive in the next yuga, when Rama was actually born after ten thousand years. Valmiki was there, he was alive when Rama was born, and when he was in exile and when Sita was kidnapped. So, he also helped Sita. So, he was there till then.

So, you can see that a person who was so cruel and had such a burden of karmas, he also, by doing the meditation, by doing Simran, he also became a great rishi that now his name is also immortalized.

Dinaa chaar tan sang basera,

Phir choote yeh graam.
Dhan daara suth naathi kahiyan,
Yeh nahi aave kaam.

Swami Ji Maharaj says, "All your possessions, belongings, your house, your farmland, and your family, all of them will not be of any help at the time of your death." So, all these possessions and all these relationships are all only related to your body for but a few days. And when we leave this body behind, all those possessions and all those relationships will come to an end.

And, in the next life, if that jiva is born as a dog, then he will have a family as a dog. He will have others and he will build relationships there. So, this family will no longer be of any relevance and these relationships will not continue into his next life. So, these relationships, therefore, are only related to this body. And when this body ceases, those relationships will also cease. They will not continue. And therefore, they are only very temporary and for a limited period.

Dhan daara suth naathi kahiyan,
Yeh nahi aave kaam.
Swaash dhudhaara nith hi jaari,
Ik din khaali chaam.

Swami Ji Maharaj is saying, "This dual breath that we are taking, that we are breathing in and breathing out, that is also limited and that will also come to an end."

Somanath Baba Ji, in His Bani, has written, "Every day, we take twenty-one thousand six hundred breaths. These are priceless breaths that are going away from our body every day." So, these breaths have been given to us and these breaths are limited. And our life is dependent on these limited number of breaths that have been given to us. As soon as that number is over, we cease to exist from that breath.

So, Swami Ji Maharaj says, "When these number of breaths come to an end — when this breathing in and breathing out comes to an end — this same body, which is so beautiful and we adorn it now, that will become like a corpse. And the word used is 'mashk'. Mashk is like a leather bag. Earlier, people used to use this leather bag and carry water in it. It would carry a few pails of water inside. And that bag would look quite beautiful when it had water. And it was used for watering houses, or newly constructed walls. So, when the water would get over, it would look quite ugly. So, that is what He is giving an example of — that it is this body which is looking beautiful now, but the moment the breath stops, it will become a corpse and it will no longer look beautiful.

Swaash dhudhaara nith hi jaari,
Ik din khaali chaam.

Masak samaan jaan yeh dehee,
Bahathi aaton jaam.
Tu acheth gaafil ho rahathaa,
Sune na mool kalaaam.

He says, "Why are you not listening. The Holy Sound Current is coming at the Eye Center and you are not listening to that Holy Sound Current."

He says, "You don't seem to be conscious of that Holy Sound Current which is coming from God Almighty and It is resonating at the Eye Center. And if you are able to manifest that Holy Sound Current, then not only this life, but hundreds of previous lives, you will be able to redeem your deeds of all of these lives."

So, it is a very pure Sound Current which is resonating at the Eye Center. And it is coming from God Almighty and resonating at the Eye Center.

Tu acheth gaafil ho rahathaa,
Sune na mool kalaaam.
Maaya naari padee tere peeche,
Kyon nahi chodath kaam.

Swami Ji Maharaj says, "A veil has been cast upon you by Maya." Now, when there is a newborn in the womb of the mother, the nourishment is done by the Light and Sound, both of which are manifested by God Almighty. So, inside, the newborn, the baby — before it comes out of the womb — is being nourished by God Almighty with the Light and Sound. As soon as it comes out, Maya casts her veil.

So, inside, that soul is listening to the Sound Current and it is seeing the Light within. And that is what is giving it nourishment and that is how the body is getting built. So, inside, the baby is supported by the Light and Sound, and as soon as it is born, Maya casts a veil of duality on that newborn. And because of that veil, the baby stops seeing that Light; and that jiva stops seeing that Light and Sound which it was seeing inside the womb. Therefore, the baby cries when it is born because it ceases to listen to that Sound Current. It feels where it has suddenly come and landed because it is no longer listening to that Holy Sound Current. And it is not being able to see that Light which it was seeing within.

So, inside, when that jiva is listening to the Holy Sound Current and is connected to the Sound Current and is seeing the Light, it is also seeing all its previous births — all its previous lives, all the karmas it has done, how it has suffered through all these karmas — it can see everything. It can see all its previous lives. And, where it is placed, that is inside the womb of the mother, that also is a very difficult place. It is a very dark place and it is very difficult there also.

So, that baby then cries out to God Almighty, “I have gone through so much. I have gone through all of these sufferings. I have done all these kinds of deeds. And here also, I am in this kind of an enclosed place. And You please allow me, if I get free from this bondage, which I am now placed in, then I will only sing Your praise. I will only do Your devotion. And I will spend my time in Your remembrance if you please free me from this.”

But, the moment the jiva comes out, the veil of duality is cast by Maya. And with that, it forgets that connection of that Light and Sound within. It forgets all of its previous births and the new relationship starts setting in. So, as it drinks the milk and as it starts looking at people around it, it starts associating and identifying with all of these things around there and is overcome by Maya.

So, for about three months or so, the new babies, or newborns, they still are in touch and they still remember. And after about three months, they forget. So, even when a newborn baby cries, we make some sound, like with a spoon and plate, or we can make some noise, then they pay attention to that.

So, Swami Ji Maharaj says, "You have now come into this world of Maya. And then, Maya has entangled you very badly in all of these possessions — your farmland, house, relationships, all of these things have badly entangled you. And, as a result, you have forgotten God Almighty. You have forgotten that promise you have made to God Almighty when you were in the womb. And you have now associated yourself and you are outwardly distracted by all of these things around you.”

So, therefore, Mahatmas awaken the soul and They tell the soul, “See, you have forgotten what you have promised to God Almighty. You had promised that you will do His devotion when you were born, but you have forgotten all of that. And now you are stuck in this 'me' and 'mine'.

Bin guru dayaa chuto nahi yaa se,
Bhajo guru ka naam.
Guru ka dhyaan dharo hirade mein,
Mann ko raakho thaam.

Swami Ji Maharaj says, “There is no way to get out of this entanglement. It is too overpowering. But you take the refuge of your Master. And He has initiated you and the Simran that He has given, you take respite in that. You do the Simran and that will free you from this entanglement.” Because, your Master and Naam, that will take you out this world of Kal and take you back to the world of Dayal and place you in the lap of God Almighty.

Guru ka dhyaan dharo hirade mein,
Mann ko raakho thaam.

Ve dayaal teri dayaa vichaare,
Dam dam kare sahaam.

He says, "The Master is gracious. He is Dayal. So, when you go and you surrender to your Master, you go and do His devotion, then He will, at each step, take care of you. And He will extend His Grace to you at each step."

And, at the time of death, where you have to otherwise give an account to the Lord of Judgment, to Kal, there He will not let you do that. And, instead, He will come Himself to fetch you. And He will place you at a place in the higher planes, which is where you will enjoy and you will be happy there. And there, you will be meditating upon Him. He will be with you there also. He is here also with you. And He will hold your hand till He takes you back to God Almighty.

Ve dayaal teri dayaa vichaare,
Dam dam kare sahaam.
Chod bhog kyon rog bisaave,
Yaa mein nahi aaraam.

He says, "Whatever you are enjoying now with your senses, these enjoyments are later going to turn into your ailments." So, He says, "Leave all this enjoyment and ailments and, instead, focus on the devotion to go back to your True Home. Go back to God Almighty." Because Maya and Kal do not want the soul to leave their realm, to leave their compound. So, they will do everything to ensure that the soul remains entangled here in this duality that they have created.

So, therefore, where the Masters explain in the Satsangs, you follow what They are saying in the Satsangs. You accept what They are saying in the Satsangs, and prepare to go within to go up to God Almighty. Leave this want and feeling of going outwardly in this world and leave the pleasures of this world to go within.

Chod bhog kyon rog bisaave,
Yaa mein nahi aaraam.
Guru ka kahanaa maan piyaare,
Tho paave vishraam.

Swami Ji Maharaj says, "You will get peace and joy and you will be able to rest with God Almighty. All this going back and forth, this life and death, all this journey will stop and you will be at rest — at peace with God Almighty."

He says, "Therefore, work towards getting that rest and peace with God Almighty and stop this worrying here." Follow the instructions of the Master, what He is telling you, and do

your devotion. Do that meditation of two and a half hours every day. And, in this life itself, you will be able to go to Sach Khand.

If you have that true love and affection for God Almighty and your Satguru, and you are not carried away by attractions here in this world — you don't have attachments here — even if you are not doing your Bhajan Simran, there is no power in this creation that can stop you from going to Sach Khand. So, in this life itself, that soul will easily reach Sat Lok.

Guru ka kahanaa maan piyaare,
Tho paave vishraam.
Dukh tera sab door karenge,
Denge achal mukaaam.
Radhaswami kahath sunaayi,
Khoj karo nij naam.

He says, "That Naam, which is resonating at the Eye Center, it is coming from God Almighty. And that Naam will be able to take you to a place of permanence. There you will be able to go back to the lap of God Almighty."

In Sant Mat, the only thing that we have to do is listen to our Masters. And whatever the Masters are instructing us — to do our meditation, or do our meditation of two and a half hours — we have to only fulfill that. The Master is nothing but God Almighty. He is the person Who works in Sach Khand. He is the person Who is working with Sat Purush. And if you please your Master by following what He is trying to tell you, then there is no power in the universe, there is no power in creation, that can stop you and go against His Will of taking you back to Sach Khand.

So, God Almighty has given that power to the Masters, that whoever They take, and whichever soul They bring back to Sach Khand, He will accept that soul. So, the Masters have Their Will to take the soul. It is only about us getting Their Grace and following Their instructions for Them to do this.

Dukh tera sab door karenge,
Denge achal mukaaam.
Radhaswami kahath sunaayi,
Khoj karo nij naam.

Radhaswami.

16

Meditation Talk
17 Jan 2023 – Morning

There Was No Talk Given At This Time — Initiation Was Being Given

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17

Meditation Talk
17 Jan 2023 – Afternoon

Why Are You Searching For Me Outside? I Am Within You And I Will Be Manifested In A Moment If You Are Searching For Me Within

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In Rajasthan, one of the inhabitants of Pushkar, which is a pilgrimage, Brahmanand Ji, he became a great yogi. He has written over five hundred Banis which talk about the pangs of separation with his Master and for the devotion of his Master.

He was a stationmaster and, in those days, there were only two people attending the station. There was one stationmaster and one attendant. So, the work of the stationmaster involved flagging the train and selling the tickets and taking care of the administration of the station.

He was a gurumukh. He had taken initiation from a Master. And his devotion and love were to such an extent that he could not have a break in his Simran for a moment also.

So, one day, it so happened that the train was delayed by about an hour. So, he felt, "Instead of just sitting here, some villagers will come and then they will waste time talking. Instead, let me sit for meditation for forty-five minutes. And after that, I will get up and then flag the train and sell the tickets and do everything in the next fifteen minutes."

So, he told his attendant accordingly, "You just take care of the people at the station. The train is delayed by an hour, so I will go and sit in my cabin. And in case there is any phone call or anything necessary, then you can wake me up. You can inform me inside."

So, he went inside, set his clock, and sat for meditation. But then, he got so engrossed in the meditation that, instead of forty-five minutes, he sat for two hours doing the meditation. And in the meanwhile, the train came and left.

So, when he realized— when at the end of two hours — the attention of his soul came down. And when he got up from his meditation, he realized, "The train may have left now because it was two hours and people would have traveled without tickets and I'll lose my job now."

Then he asked his attendant, “What happened? Did the train come and go?”

So, the attendant said, “It's over an hour that the train has come.”

And then he asked his attendant why he was not informed? So, the attendant said, “What? You only flagged the train. You only sold the tickets. You did everything. So, where is the question of informing you?”

He was very surprised and shocked to hear this. So, he went back to his cabin to check and he felt, “I had indeed sat for two hours. So, who was that person and who did all this on my behalf?” So, he checked the register of tickets. And there, the tickets had been duly numbered and sold. Then he also checked his drawer where all the money had been collected for the tickets, and all the money was duly accounted. So, then he felt that, indeed, it must have been his Master who had come and done all this.

So, his Master only had done it. When he had sat for meditation, his Master had come and manifested Himself as the stationmaster. And He had done all the duties of a stationmaster and left.

So then, he was sure that it, indeed, it was his Master Who had done it and he felt, “Now that the Master has done my work, let Him continue doing my work. And I will do His work.” So, he sat for meditation.

So, thereafter, he spent his time doing meditations and he became a great Mahatma.

* * *

So, if we do our meditation, the Master is not far away. He is within us. And if we do it with commitment and with that kind of dedication, then He will definitely open the door within.

So, Kabir Sahib, also in His Bani, says, “Why are you searching for me outside? I am within you and I will be manifested in a moment if you are searching for me within.”

So, God Almighty and Satguru are all within us and They are on the lookout for true love, affection, and devotion. So, if someone does that with devotion — someone is devoted to the Master and he's truly doing it for the Master — then it doesn't take a second for the Master to open the veil and show Himself.

If we have those pangs of separation from our Master, even for a few days, then our burden of karmas gets substantially reduced with those pangs of separation which we spend in remembrance of our Master.

So, Kabir Sahib, in His Bani, has also said, “This dedication and devotion single-mindedly towards your Master is very difficult. But then, without doing so also, one cannot get salvation.”

So, therefore, to develop that kind of dedication and that kind of love and affection, it is important for us to sit for two and a half hours to three hours of meditation every day. When we sit like that, then gradually, we will be able to develop and inculcate those attributes for doing that dedication and having that love and affection for the Master.

* * *

The time is good. So, let us make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

18

SATSANG
17 Jan 2023 – Afternoon

"I Have Shed Off That Burden Of Attachment And I Have Been Able To Go And Manifest God Almighty" — Mira Bai

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The paathi sings the Bani of Sant Mira Bai from section: Vireh aur Prem (Separtion & Love)...

Meera mann maani surat sail asmaani,
Meera mann maani surat sail asmaani.

This is the Bani of Sant Mira Bai. Like there were a number of male Saints, there have been even female Saints.

Mira Bai, Daya Bai, and Sahjo Bai, all three were Saints, hailing from Rajasthan. And all were from princely families.

Mira Bai was the queen of Chittor. And Sahjo Bai and Daya Bai, they came to Delhi, and there, they came to Charandas Ji. And they were initiated by Charandas Ji. After that, they stayed there and did their meditations.

So, they used to come and meet Charandas Ji with their families. And later, they continued doing their meditation and they became Saints.

Mira Bai was doing the devotion of Lord Krishna for nearly thirty-five years. And when her husband expired, the king expired, she went to the Ganges. And there, she came in the company of Sant Ravidas Ji. She was very impressed by the Teachings of Sant Ravidas and, every six months, she would visit from Rajasthan. She would go to Varanasi to attend to His Satsangs. Later, she made a hut in Vrindavan, Mathura. And there also, She attained Sainthood. So, Mira Bai, in Her Bani, says that Her mind only listened when Her soul went in the sky.

Devotees keep trying to get a control on their mind. Swami Ji Maharaj also says, "By millions of tries and different practices, the mind has not got in control. But it only comes in control when it gets in touch with the Holy Sound Current."

So, when her soul went into the sky and she manifested the Radiant Form of the Master within, then with the Grace of her Master, she manifested the Holy Sound Current. And once the mind gets connected to that Holy Sound Current, it kicks away all the other worldly pleasures. And all the filth that is accumulated on the mind for eons — for millions of lives — all that is cleaned when the mind comes in connection with the Holy Sound Current. And that is where the mind realizes that it is not these sensory organs. It is not this body. And it is an essence of Brahm and it has to go there.

Thereafter, the mind wants to go back to its home in Brahm and it helps the soul. Earlier, the same mind has been distracting the soul from doing its meditation and devotion. But the same mind now starts helping the soul to go further.

So, that is what Mira Bai says in Her Bani, that when Her soul went in the sky and her mind got connected with the Holy Sound Current, that is when the mind got in Her control.

Meera mann maani surat sail asmaani,
Jab jab surat lage vaa ghar ki,
Pal pal nainan paani.

She says that once the mind got connected to the Holy Sound Current, then the soul wanted to go back to its True Home. And her eyes started watering continuously. When Mira Bai reached this state of mind — when those pangs of separation were so strong that there were continuous tears in her eyes and she was lost in that devotion — she used to stay in the royal palace.

So, she was so much lost in the devotion that she gave up eating and she became very weak. And the rana*, her brother-in-law, was taking care and he was trying to give her medication. In those days, there were no doctors — there were vaids and hakeems*. And they would give various types of herbs for helping her.

** rana is Hindi for "king"*
** hakeem is Hindi for "doctor"*

In that state, the soul is so much engrossed in that devotion and love that, outwardly, one feels that the body has become very weak because there is no hunger. The jiva doesn't feel like eating and he is alive only on water. He just drinks water and stays.

So, that way, Mira Bai had become very frail and her soul was crying continuously in devotion. And tears would roll down her cheeks and she had become very weak.

So, the king — that is, her brother-in-law — he felt that she should not die in the palace. "Instead, let us cast her outside the palace."

So then, he summoned his servants and they took one bed and they placed it below the shade of a neem tree. And they kept Mira there.

So, for three or four days, she was lying like that, under the shade of a neem tree. And then she noticed that there was a crow that had perched on top of a branch. And that crow, thinking she was a dead body and a corpse lying there, had come to eat something.

So, when she was lying there like that, she was quite motionless and she was observing with her eyes that this crow was sitting, perched above. And she told the crow, "If you are wanting to eat any part of my body, then you can come. You are welcome to eat. Wherever you find any flesh on my body, you can come and eat it. But please spare my eyes because I want to see my Love, my God Almighty, my Satguru."

So, once the soul reaches the lap of God Almighty, then those strong pangs of separation which are making it so sad outside, that settles. That settles only when the soul goes and takes the Darshan of God Almighty. And once the soul reaches God Almighty, then the soul gets that power to keep its body as it deems fit.

So, that is what Mira Bai is explaining and saying, "In the pangs of separation from God Almighty, I have lost my hunger and tears are continuously rolling down my cheeks. And I am lost in that devotion of God Almighty."

This happens to all the devotees — all the loved ones who are going within and this is a state they all cross — where they give up on the food and they are completely lost in that devotion and have very strong pangs of separation from God Almighty.

Jab jab surat lage vaa ghar ki,
pal pal nainan paani.
Jyon hiye peer teer sam saalath,
kasak kasak kaskaani.

She says, "Those pangs of separation of God Almighty and those words of my Master, they have struck me like arrows. And though I am lost in the intoxication and love of my Master and of God Almighty, I am very sorrowful outside and in this state."

So, this is the state where, in the Satsang — the talk given by the Masters — they strike like arrows and those people who get transformed by these talks and by the Teachings of the Masters, this is their state. And that jiva then is in a state where there are very strong pangs of separation from his Master and from God Almighty and he gives up everything outside. All the worldly things are all left out and he's lost in the devotion of God Almighty. To an outsider, he looks very hurt and suffering from a lot of sorrow. But to that jiva, he is so intoxicated in the love and devotion. He is very happy inside in the love and devotion of God Almighty.

Jyon hiye peer teer sam saalath,
Kasak kasak kaskaani.
Raat divas mohi neend na aavath,
Baave ann na paani.

Mira Bai explains that state of Hers — where the words of Her Master have struck Her like arrows. And She has such strong pangs of separation from Her Satguru and God Almighty that sleep is lost. She does not get sleep and She does not feel like eating anything. And that is the state She explains.

So, this is a state that even Guru Nanak Sahib went through. And when he went through this, his father tried to get various doctors to cure him. But it was the same pangs of separation from God Almighty that made him very frail and very weak and got him in this state.

So, Guru Nanak Sahib was being treated by various doctors brought in by his father. And once, his father got him a very senior doctor who would treat the kings. He came and saw Guru Nanak Sahib. And then, Guru Nanak Sahib was tired of eating all of those medicines being given by various vaids. So, he told this doctor, "If you can only cure me of my ailment, which is my mind is so intoxicated in the love of God Almighty that it is suffering. And if you can cure that, then only you give me medicine. Otherwise, you are wasting your time."

So, He said, "You give me medicine if you can give me something which makes me meet God Almighty. Then you give me that medicine. Otherwise, you pick up your bags and you leave."

So, his father got annoyed by what he told this doctor because he had been taking a lot of trouble going from place to place and getting different doctors to attend to Guru Nanak Sahib. But when Nanak Ji said this, he got very annoyed with Guru Nanak Sahib. And then he took him out of the house.

So, when he was removed from the house, he was very weak. So, he barely could walk. So, stumbling and walking, like that, He went to his sister who stayed there, Nanaki. And she took care of him. And this state of his only changed when he went and manifested God Almighty within.

So, after that, Guru Nanak Sahib started preaching and He started giving initiation to people.

Raat divas mohi neend na aavath,
Baave ann na paani.
Aisi peer birah tan beethar,

Jaagath rain bihaani.

Mira Bai says, “This way, I am burning in this world. And I'm burning in the pangs of separation from my God Almighty. And I'm waiting for Him to get manifested and to give me Darshan.”

So, in this state, the soul doesn't feel like eating. The jiva doesn't feel like eating anything. And it doesn't feel like sleeping also. Day and night, it is lost in those pangs of separation in that devotion of God Almighty. So, as long as that jiva doesn't meet — or that soul doesn't meet God Almighty — it continues in that state.

Aisi peer birah tan beethar,
Jaagath rain bihaani.
Aisa baid mile koyi bhedhi,
Desh bidesh pichaani.

She says, “In this state, only if I can meet someone who knows about my current condition in this world and who knows about God Almighty, ..." (so, she is referring to a Saint, Who knows about all the inner realms and about God Almighty) ... so, She says, ... “only if I can meet a Saint, then He can settle these pangs of separation that I have.”

So, the Master then helps that soul to go up in those planes and also takes care of that soul.

Aisa baid mile koyi bhedhi,
Desh bidesh pichaani.
Thaaso peer kahu tan keri,
Phir nahi bharamo khaani.

She says, “I can only express this condition to Someone Who knows this, Who understands this world and Who knows about God Almighty and all the worlds inside. Only such a person can come and I can express my current condition. And only such a person can help me.” Because it is only the Saints Who have gone through this process. They are aware of these pangs of separation and the state through which Their soul goes. And They are only able to help the soul which is going through that situation.

She says, “If a person doesn't have those pangs of separation, who doesn't understand this, then such a person will not be able to give me any relief or give me any medication.”

She says, “Only such a person can help in my ailment and can cure me of this ailment, because that person would have gone inside. And that person or that Saint only will understand what is the suffering or what is the situation that a soul goes through in those pangs of separation from God Almighty.”

Thaaso peer kahu tan keri,
Phir nahi bharamo khaani.

She says, "I can then share my feelings. I can share these pangs of separation with such a Saint. And then, with His help, I can get out of this ocean of life and death and I can be in the perpetual bliss and happiness of God Almighty."

Thaaso peer kahu tan keri,
Phir nahi bharamo khaani.
Khojath firo bhedh vaa ghar ko,
Koyee na karath bakhaani.

She says, "I have gone from place to place. I've traveled to find such a person Who can help me manifest God Almighty — Who can make me meet Him."

Khojath firo bhedh vaa ghar ko,
Koyee na karath bakhaani.
Raidas sant mile mohi satguru,
Deenha surat sahdaani.

So, She says, "With my searching, I have found Sant Ravidas and He has explained to me the Teachings. And He has satisfied the pangs of separation that I have had. And He has addressed my difficulty, my pain, and He has been able to get me to manifest God Almighty and settle all my pain."

Raidas sant mile mohi satguru,
Deenha surat sahdaani.
Mai milee jaay paay piy apanaa,
Tab mori peer bujhaani.

She says, "When I went in the company of Ravidas, that is where He has been able to absolve me of my difficulties and rid me of all of the pain."

She used to visit Ravidas Ji every six months and take His Darshan. But Her family members did not like this. They used to keep taunting Her, "She is a queen, and yet, she goes to a cobbler. And there, she eats the food that he is eating. So, she is a disgrace to the family."

So, there were various sadhus who would adorn these saffron robes and outwardly show that they are sadhus. And such sadhus were feeling very jealous that Mira Bai was not coming to them for spiritual advice. And instead, she was choosing to go all the way to Varanasi to do that.

So, once she organized a grand luncheon and she invited all the sadhus and all the people – religious people. She also invited her Master. So, when the locals came to know that she had also invited Ravidas Ji, they felt that it was a good opportunity to show him his place when he comes and to prove to Mira Bai that indeed she should come to them for spiritual advice.

So, when the grand lunch was organized, the whole place was laid out and there was a place for all the brahmins to sit and have their lunch — and likewise, all the sadhus and the others. And everyone's sitting arrangement was all properly done. So, even the place for sitting for Ravidas was organized and it was at a slight distance from where the brahmins were sitting.

So, when food was served — like we say 'Radhaswami', and then we start eating — like that, the food was fully served in the place to everybody. And they did not say anything till then. But once they were asked to start eating, then they stood up and they said, "We will not eat this food."

So, the brahmins said, "We will not eat this food because, in the same line that you are serving us, you are also serving a lower caste cobbler." (*as they were addressing Ravidas*) So, they refused to eat and they stood up and were preparing to leave the place.

So, Ravidas Ji felt sad. He felt bad for Mira because she had taken a lot of trouble to arrange this lunch for everybody. So, He stood up and, with folded hands, He requested all the brahmins and all the other people who had gathered, and He said, "It is not right of you to stand up like this and leave now, now that the food is all served. And if your objection is only that I am sitting in the same queue, or I am sitting in the same line of serving, then you tell me, and I can distance myself from here. And I can sit at whichever place you tell me to sit. I'll sit there and eat lunch."

So, when He requested, these people wanted to humiliate Him only. So, they were looking for this opportunity. And when He requested, then they said, "Okay, you go and sit near that garbage."

So, there was a place where the garbage was being kept. So, they asked Him to go and sit there. They told Him, "That is your place. You go there and eat your food." So, He lifted his asan, his chair, and he went there to go and eat at that place.

So, when He went there and He sat there to eat, these people felt satisfied that they had, indeed, humiliated Him and that now Mira would understand what was the status of her Master, now that he was eating next to the garbage.

So, when Ravidas Ji went there and sat and ate, all the brahmins started making fun and trying to taunt Mira Bai, saying that her Master is sitting at the correct, deserving place —

next to the garbage. And that was the kind of Master she has made; and other such things as they were laughing and eating.

When they were doing this, Ravidas Ji did one miracle — He appeared next to each and every brahmin. There were about three thousand invitees. So, He appeared to sit next to all the three thousand invitees. So, each brahmin saw one Ravidas sitting on both sides. And where He was sitting at a distance, now they had to do with Him sitting on both their sides. So, they could not eat food now.

So then, they realized Who Ravidas was and they felt that He was not an ordinary cobbler. And everybody went there and bowed down to Him.

And everyone bowed there to Ravidas and asked for His forgiveness. They told Him that they did not understand Him and they made mistake.

So, after the lunch, Mira Bai organized a Satsang and that Satsang was given by Ravidas Ji and everyone attended. And He explained in that Satsang as to who is a brahmin?

So, a brahmin is one who has manifested Brahm inside. So, only such a person – whichever caste or whichever religion he belongs to, it doesn't matter — but that person who has manifested Brahm inside, he is a brahmin. And He also said that the brahmins and kshatriyas, these are the two types of castes, they wear this thread after the thread ceremony that they go through. (There is, in Hindu, a thread ceremony and they are supposed to wear a thread which they are made to wear in that thread ceremony.) So, He said, "This thread, which people wear, that thread wears out, it breaks, and instead of throwing it, when that thread is broken, it may come below someone's feet. So, they throw this thread in the well. And when this thread is thrown in the well, that thread rots. And when it rots, it causes a particular problem in the feet."

So, people get these corns on their feet. So, those corns happen because of this rotting thread which is thrown in the well. So, He said, "Those are not the true five threads one should wear." Then, He took that sickle with which He used to cut leather, He cut His chest with that sickle. And from His chest, He took out the five Sounds Currents and He showed the five Sound Currents to everybody. He said, "These are the Five Threads that you should carry with you."

So, these are the Five Sound Currents that are emanating from God Almighty. And only those people who have manifested these Sound Currents, only they can call themselves as brahmins.

After that, everyone held Ravidas Ji in very high reverence and He used to go and do Satsangs there frequently.

So, Mahatmas say, “Nobody asks for your caste when you die and you go to the Lord of Judgment. Nobody asks for your caste. And the only thing that is asked there is that you have been given this valuable human life and, what have you done in this human life? What are the good deeds that you have done? And what are the bad deeds that you have committed?”

In the northern parts of India, the dead body is then cremated. And it is cremated on a funeral pyre and it gets reduced to a handful of ash. And in the southern parts of India, it is disposed of by burying the dead body and that is again reduced to a handful of soil.

So, it is said that Mira Bai was a great devotee of Lord Krishna. And that is true, because she spent a lot of years in the devotion, in the true devotion, of Lord Krishna. And it is also true that God Almighty sees people or jivas who are truly doing their devotion. And whoever is doing true devotion, He also brings them within His fold. So, such people have become Saints, like Tulsi Das, Mira Bai, even Surdas.

Now, Surdas was blind. He did not have eyes. But because of His devotion, He had developed the Inner Eye. And that is how he also became an initiate and He came on this fold. Usually, initiation is not given to a person who is blind because a blind person will not be able to see the Master — and one has to contemplate on the form of the Master for his meditation and he will not be able to do that. And, therefore, people who are blind are not initiated.

Mai milee jaay paay piy apanaa,
Tab mori peer bujhaani.
Meera khaak khalak sir daari,
Mai apanaa ghar jaani.

So, Mira Bai says, “I was carrying this burden, this bag of attachment, to the world. And now, I have shed it off. I have shed off that burden and I have been able to go and manifest God Almighty.”

Mai milee jaay paay piy apanaa,
Tab mori peer bujhaani.
Meera khaak khalak sir daari,
Mai apanaa ghar jaani.

Radhaswami.

19

Meditation Talk
18 Jan 2023 – Morning

It Is Incumbent On Us That We Should Care For Our Own Soul Which Has Been Wandering In This Ocean Of Life And Death

In Varanasi, Dhani Dharam Das was a gurumukh disciple of Kabir Sahib. He had one son called Narayan Das.

So, his son did not have faith in Kabir Sahib. And though both Dhani Daram Das and his wife were gurumukhs, but their son did not have faith. And whenever Kabir Sahib came to their house, he would sit with his back towards Kabir Sahib.

Dhani Dharam Das used to feel very sad about this because his family was all initiated by Kabir Sahib. But his son refused to even look at Kabir Sahib. So, inside his heart, he was very sad.

Whenever Kabir Sahib would come, his son would either sit with his back towards Kabir Sahib or leave the house.

So, once, Dhani Dharam Das Ji requested Kabir Sahib, he said, "You have showered Grace on all the family members. So please, can You also shower Grace on my son?"

So, Kabir Sahib told him, "Dhani Dharam Das, you don't pursue this line because your son is the very essence of Kal. He has come as one of the incarnates, in one of the forms, and he, in no way, is going to come on the path of Sant Mat. And instead, when you do your preachings, he is going to stand in opposition."

But then, there is always the attachment and Dhani Dharam Das would request periodically. He would request Kabir Sahib, "Please have mercy on this soul and please shower Grace on him. It won't be good if he is left like this in this world."

So then, once Kabir Sahib got annoyed with him. He said, "If you start thinking so much on him, then you are also going to go to hell with him."

Then, he said, “Okay.” He stopped requesting after that. But then he asked Kabir Sahib, “How will the lineage continue after me?”

So, Kabir Sahib said, “Don't worry. There will be a very pure soul who will come in your family and he will take the lineage forward.”

So, later, Chudamani was born and He succeeded Dhani Dharam Das. And after that, there were twenty-four Gurus Who succeeded Dhani Dharam Das.

Even in Guru Nanak Sahib's case, there was Sri Chand and Lakshmi Chand, who were His sons. And it is not necessary that, in our families, we only get pure souls. So, they opposed the Sant Mat and both his sons pursued deity worship and they also took this Udasi Mat forward. They started a new sect on that. And later, Baba Bishan Das, he also was a part of these teachings.

So, he had also done the practice under the teachings of Udasi Mat. And with pranayamas, he had been able to go within.

So, it is incumbent on us that we should care for our own soul which has been wandering in this ocean of life and death in these 8.4 million lifeforms. So, we should bother about our own soul and do our own practices and not bother about other people. That bothering would then disturb our meditations. And then, we would not be able to go further on the Path.

So, if there are others in the family, we should not insist on them also coming on the Path. Because just like you have been brought on the Path by your Master, like that, you should leave it and have faith in the Master to do the needful. And if these others have to come on the Path, the Master will definitely bring them in the fold. Otherwise, they will continue as per their own karmas.

* * *

The time is good. Let's make the most of this time. And let's close our eyes and get connected to Simran and Dhyan.

20

Meditation Talk
18 Jan 2023 – Afternoon

There Was No Talk Given At This Time

21

SATSANG
18 Jan 2023 – Afternoon

The Holy Sound Current Has The Power To Transform Any Kind Of Sinner, However Burdened That Sinner Is

The paathi sings the Bani of Paltu Sahib...

Paltu neech se oonch baa,
Neech kahe na koy.
Paltu neech se oonch baa,
Neech kahe na koy.
Neech kah naa koy gaye jab se sarnaayi,
Neech kah naa koy gaye jab se sarnaayi.
Naara bahi ke miliyo gang mein gang kahaayi.

This is the Bani of Param Sant Satguru Paltu Sahib. Before I take up the Bani, I pray at the feet of SomAjaib Who have made this poor soul fit for doing this Seva.

* * *

In 1974, I came in the fold of Baba Somanath Ji. And in January, 1974, I came to Kengeri. There, I went at the feet of Somanath Baba Ji in Kengeri and, the two great Masters, They showered a lot of Grace. There was little devotion in me and They showered a lot of Grace. So there, in Their company, in Somanath Baba Ji's company, I came to know about Sant Mat. And it was a large ashram and there was seva in the farms. And Baba Ji would say, "You do your Simran. Do the seva and, while doing that, you do your Simran."

He set the impression for doing devotion within me. And whatever little attachments I had, in about six months' time, He also got rid of all of the attachments that I had. After about six months, His one glance at me transformed me and, whatever attachments I had, those were washed away by that one glance.

I got His company for three years and He set the foundation of this Path, this path of spirituality of Sant Mat, within me. In those three years, He showered a lot of Grace on me — and not only on spirituality, but in all respects. There was a lot of Grace that He showered upon me.

So thereafter, after He left His physical body here, I continued to do seva here in the ashram, in Kengeri, and then later in Betta. That way, about fourteen years I spent there doing seva. And I did not think of any other thing during that period.

Again in 1985, when I decided to go back to my place in Varanasi, I met Sant Ji. And He again, brought in a transformation within me and He told me to leave all thoughts of going back.

So, He explained to me for nearly one hour – around forty-five minutes that day — and He told me, "You leave thoughts of going back to Banaras and you have to go and do seva in Andhra Pradesh. So, you go there." And even at the end of the program, He took another half an hour out and He explained to me that I should go back to Andhra.

So, I followed His small request and I came to Andhra, which is more like a hilly region and it is a forest region. I came here following His small request. And I hardly had any clothes from my earlier ashram and I hardly had any food. But everything that you are seeing is His Grace that He has showered upon me.

So, I got around eleven years in the company of Ajaib Singh Ji. And in these years, these two great Masters have showered Their Grace, and whatever I am is because of Their Grace.

* * *

So, Paltu Sahib says, "I was born in a low caste — the caste of a bania or a trader. And in that lower caste, to do business, we had to lie. So, I was of that lower caste and I had those kinds of sins. But it is one Naam that You have given which has transformed me completely. And now, nobody can call me of a person of low caste. And now, people don't call me of a lower caste and, instead, they ask me to come with them to give them Satsangs. And they come to me for understanding the Path." So, He says, "This Naam has transformed me."

Neech kah naa koy gaye jab se sarnaayi,
Naara bahi ke miliyo gang mein gang kahaayi.

He says, "It is like the sewage. The sewage water has a lot of stench and people actually turn the other way around when they smell that water. But that same water, when it flows into the Ganges, it becomes the Holy Ganges, and people take it as a Parshad."

So, once that water mixes with the Ganges, it is called Ganges, and people, they go and take a holy dip in that same water. And they believe they are lucky to have a dip in the Holy Ganges. And the same water is filled in a bottle and taken as Parshad home.

So, in the same way, I, who was of a low caste, and who had so many sins and so much burden of karmas, when I went in the company of the Masters, I got a transformation as a result. And now, nobody is there to call me a person of lower caste.

Paaras ke parsang loh se kanank kahaave,
Paaras ke parsang loh se kanank kahaave.
Aagi mahe jo pare jare aage hoyi jaave.

He says, "It is like a philosopher's stone. When any kind of iron comes in the company of that philosopher's stone and touches it, then it is transformed into gold. And all the characteristics of iron change into noble characteristics of gold. And the value of that also increases substantially."

So, like that, when I have come in the company of the Masters, my characteristics also have changed. I have also been transformed.

When you also, with meditation, are able to leave the nine doors and come to the Tenth Door, and there you manifest the Radiant Form of the Master — and with His Grace, the Holy Sound Current — then even for a second, when your mind comes in connection with the Holy Sound Current, your millions of the karmas which your mind is burdened with, all those are immediately redeemed — immediately washed away — and your mind becomes pure.

So, that mind, which is burdened with all the karmas, becomes transparent like glass. And, at that time, it realizes that it is indeed not these sense organs and not this body and it is an essence of Brahm. And then it starts its journey to go back to its home of Brahm.

So, that Holy Sound Current is like the philosopher's stone. And like the philosopher's stone, it converts iron into gold on touching it. Like that, the Holy Sound Current converts the mind and makes it pure and transparent.

Raam ka ghar hai bada sakal augun chipi jaayi,
Raam ka ghar hai bada sakal augun chipi jaayi,
Jaise til ko tel phool sang baas basaayi.

He says, "The house of God Almighty is very large. And any kind of sinner, however burdened they are with their sin, when they come in the connection of the Holy Sound Current, they are transformed there." So, that Holy Sound Current has the power to transform any kind of sinner, however burdened that sinner is.

Even Somanath Baba Ji, in His Bani, says, "Like the prostitute and like different sinners, like the butcher or other types of sinners, all of them, when they came in touch with the Holy Sound Current, they were all transformed."

So, the house of God Almighty is very large. And therefore, any sinner, whatever be the sin, when he goes and gets connected with that Holy Sound Current, he gets transformed, and he becomes pure.

So, the example given is like the sesame seeds. When we take the oil of sesame seeds – it trades for about seventy or eighty rupees a kilogram — but that same sesame, when it comes in the company of flowers and becomes aromatic and it is converted into a perfume, then that same oil sells for about a thousand rupees for ten grams.

What they do is, they take the sesame seeds and place them with flowers which have fragrance. And some little water is sprinkled on it. And that way, layer by layer, the flowers and sesame seeds are layered and tied into a cloth and allowed to be there for about two days. And the characteristic of the sesame seed is that it absorbs that fragrance of the flower. And then the sesame seed is dried in shade and, with small machines, oil is extracted. So, that oil is like a perfume and it becomes aromatic and it sells at a very high price.

So, however the person may be, with whatever sins he has, if he goes with repentance and he goes with true love and affection and devotion to God Almighty, then he also gets rid of all of those burdens of karmas. And he also is transformed.

Bhajan kere partaap te tan man nirmal hoy,
Bhajan kere partaap te tan man nirmal hoy.
Paltu neech se oonch baa neech kahe na koy.

Paltu Sahib says, "By doing meditations, by doing Simran and Dhyan, both the body and the mind, both become pure. And the burden of karmas that are being carried, those are freed and both the mind and the body become pure."

Therefore, Saints say, "Do your meditation every day, and by doing so, you will be able to reduce the burden of your karmas. And, at the time of death, it will not become very difficult to pass away from here." Because this body is made on the Pralabdh karmas, on your past fate deeds, and anyways, you have to redeem those deeds on this body and go through that suffering. And besides that, whatever karmas we have done and incurred in this lifetime, even those karmas have to be redeemed to get our salvation. And therefore, in the end, the time is very short and there are a lot of deeds to be redeemed. So, the suffering increases.

Bhajan kere partaap te tan man nirmal hoy,
Paltu neech se oonch baa neech kahe na koy.
Swati ko jal ek hai apani apani khaani,
Swati ko jal ek hai apani apani khaani.

Paltu Sahib, in this other Bani, says, "The drop of Swati in the Swati constellation is different. Though the water is the same, the effect of that drop, when it falls on different receptacles, the effect is different."

So, during the constellation of Swati, the rain brings that Swati drop, and that drop creates different types of gems.

There is the chakor bird which drinks only the rain — the raindrops — during that Swati constellation, or Nakshatra, of fourteen days. So, it just drinks a few drops during those fourteen days and then remains thirsty throughout the year. So, it will give up its life, but it will not drink any other water.

Once, Kabir Sahib, when He was walking on the banks of the river Ganga, He saw that this chatrik bird was very thirsty and it was the month of May. And it was dying of thirst. And finally, it fell in the river itself.

So, it was dying of thirst, and though it had fallen in the river — it had fallen in the Ganges, in the Ganga River, which is very holy — it did not drink any water because it was dying of thirst. Had it even drunk a drop of that water, it could have saved itself. But instead, it gave up its life and it died in the river.

So, Kabir Sahib has also written a Bani on this. And He has said, "That bird did not give up its principal and it chose to die in the river itself. But it did not open its beak to drink that water."

So, see the kind of principal that even the bird is following — that it chooses to die instead of drinking any other water.

Apani apani khaani seep se moti kahiye,
Apani apani khaani seep se moti kahiye.
Heera hoyi hiranj sees gaj mukta lahiye.

He says, "The oysters float on the surface of the sea and they are open. And whatever seawater is coming, they do not accept that. They let that flow out. But when the drop of the Swati Nakshatra falls on them, they absorb those one or two drops that fall inside, and then they close and they go to the bottom of the sea."

So, that same oyster, the being in that oyster and that Swati water — that drop of water — that converts into a pearl inside the oyster. Therefore, it is very rare to find oysters which have pearls. Most of the oysters are empty or they have the animal inside it.

The elephant, this is observed where the elephants are tied and they are domesticated elephants. There is a particular bird which is called chandool. And it's a small bird with a very sharp and long beak. And, with that beak, it makes a hole in the head of the

elephant. And at the time of this rain of Swati Nakshatra, the water which goes in the head of that elephant where that hole has been made, there a very rare gem is created in the head of the elephant.

The farmers, when they farm their lands, there is a particular stone called hiranj. And that stone, when they cultivate the land, that hiranj comes up in the cultivation. And this same rain of Swati Nakshatra, when that rain water falls on that hiranj, it gets converted into a diamond. So, that stone, becomes very hard after the rainwater of Swati Nakshatra falls upon it. And this hiranj stone is very rare. And it will not get converted into a diamond until the water of the Swati Nakshatra only falls on it.

So, the same water of Swati Nakshatra, when it falls on the banana tree, it gets converted into camphor inside.

So, there are frogs which live inside the ground. And they come outside the ground only during the monsoon. And they also open their mouth only to drink this water which is falling in those fourteen days. And when they drink that water, they also develop a gem in their throats.

Also, there are certain types of snakes. Those snakes also drink the water of the Swati Nakshatra. They, again, open their mouth and drink it directly. It should not get mixed with the soil. So, when that water is drunk by those snakes, they also develop a very rare gem inside them.

That same water, when it falls on a clean rock and it stays there, it is drunk by either a cow or a deer. In the cows, there is a special thing that grows as a result of that water. And in the deer, it transforms into kasturi, which is musk. It transforms into musk. So, like this water, the same water falls on different receptacles. It converts differently.

In the same way, the Masters give Naam. And that Naam, when it is absorbed by different people differently, they all get different benefits of that Naam.

So, like that, that Naam affects everybody differently. For some people, the Naam brings about a transformation quite immediately. And for others, it takes time. So, it all depends upon the kind of dedication we have, the love and affection and the devotion that we have where that Naam works.

Kera pare kapoor ben te lochan pyaalaa,
Kera pare kapoor ben te lochan pyaalaa,
Ahi mukh jahar samaan upal te loh karaala.

So, like that creates a different effect, and camphor is made in banana, like that, this gem, which is very rare in the snakes, has a radiance of its own. And earlier, kings would use

this gem and they would place it in their crown. It was like one lamp which would light up. So, like that, the effect is not the same everywhere.

Everyone doesn't make a gem out of it. Somewhere, even the poison increases because of that water. So, the water is the same, but when it goes in different receptacles, it changes form, and it becomes a gem somewhere and it also becomes poison somewhere.

Gow lochan gow sees mirag madh naabhi te jaano,
Bhinn bhinn gun hoy, neer ek hi pahichaano.

He says, "Different forms take place because of that water."

When the cow drinks it, if it is clean and it doesn't mix with soil, then the cow develops gorochan in the stomach. Like that, the deer, that develops musk because of that water which gives fragrance. Like that, even when the water falls on the bamboo tree and it is absorbed by the bamboo tree, there also, the bamboo converts it into banslochan. That is like a medicine used for various ailments of lungs. That banslochan, that medicine, when it is made by the bamboo, that particular bamboo tree makes a sound. And that sound is recognized by the various vaids who listen to that sound of the bamboo. And when they hear that sound, they cut that bamboo and then they extract this medicine from there. It is a very expensive medicine.

So, therefore, Naam also is a very precious thing. And when we get Naam, if we do it with faith and dedication, and we do it regularly, we do our meditation, then we will get that result. We will see our progress faster. But if we keep procrastinating, we keep thinking that we'll do it later, we don't have that kind of dedication or that kind of faith, then it will take longer for that same Naam to fructify within.

So, there is nothing wrong in Naam. If we are able to do devotion, if we are able to have that much love and affection and dedication to do it — to do our practices — and we have that kind of pangs of separation from God Almighty and we feel like manifesting Him soon — then we put in that effort. Then we will be able to get the benefit of that Naam.

We have our love and affection in this world outside. And therefore, we are always swayed by this world. We don't spend that time doing our meditations. And, therefore, that doesn't bring about that transformation which is required and we continue to remain in a state of sorrow in this world.

Just like we do other things in our routine, we eat our food and we go to work, or we do other things which are part of our routine, we don't ask anyone about that. We just go about that and do it. Like that, we should also make meditation a part of our routine and we should take out time in our schedule to do that meditation every day.

In our daily time schedule, we should first keep meditation and we should set aside time for meditation — then, for all our other tasks. Like that, if we do it with devotion, then we will definitely be successful on this Path.

Some people, after they take initiation, they ask how many months it will take for them to go within — or how many years it'll take? So, it is not about months or years or days. It is about your love and affection and about your devotion and dedication to do this.

If you do it with dedication and devotion, and you keep yourself pure — and spend two and a half hours doing this meditation — then your Master is sitting inside only and He will definitely take care of you.

Your Master is very much within you. He's not going to come outside and shower His Grace. He is there every second with you. And, all the time, He is with you. So, if there is one relationship that is closest, that is the relationship with your Satguru.

So, all of you have come from such a long distance. You have come here and you are spending time in your meditation. But then there are others who are there and, with them, along with them, the Master is there and He is showering His Grace at all times upon them as well. So, that is the nearest relationship that we have with the Satguru.

Paltu Sahib also, according — once He was initiated — He did not look here and there. And with full faith and dedication and devotion, He took a plunge in this devotion and He got successful on this Path.

Paltu khamind ek hai, nischai prem pradhaan,
Paltu khamind ek hai, nischai prem pradhaan,
Upaje vastu subhaav the apani apani khaani.

Paltu Sahib says, "There is only one God Almighty and He is the same for everyone. He doesn't distinguish between a being of higher order or lower order. For Him, everyone is equal. And He is only on the lookout for the jivas who are truly doing devotion and have love and affection for Him."

So, devotion is of the highest order. And if we do our devotion and we do our meditations regularly, even though we are staying with our children and our families and doing other things, we will definitely get success on this Path.

We should go about living as householders and going about staying in our families, doing our work. But we should remember that our attitude and the way we look at it, it should be like the servant who works in a shop. He is paid a salary and he does his work with dedication. But he doesn't care whether there is a profit of a hundred thousand rupees or loss of a hundred thousand rupees, because he is concerned with his duty and his salary.

Like that, we should go about all our duties towards our families and towards our work, and do it with dedication. But we should believe that all this belongs to the Master. And therefore, we should be aloof in terms of all the pulls and pressures of everything that we are associated with.

We should remember that we have come empty-handed in this world and we are going to leave empty-handed from this world. We have not brought anything here and we will not be able to take anything from here.

We know that everything here belongs to God Almighty. And there's nothing that we are going to be able to take with us. But, despite that, we spend our entire life trying to build up our possessions about 'me' and 'mine'. And we spend our very, very precious time in trying to accumulate all these possessions which are all going to be left behind because they do not, in the first place, belong to us.

So, Paltu Sahib says, "The Naam is the same. The way it is given is also the same. Now, what will change is depending on how you are dedicated or how much devotion you have and how good your receptacle is — how pure you are — all that will determine how you will be able to get the benefit of that Naam."

So, it is important that we should not listen to the Satsang from one ear and leave it out from the other. We should try to internalize whatever is being said. We should try to bring it in our behavior in our attitude towards life.

So, if you think about it, you try to internalize it, then it will definitely bring about a transformation within you. And the hand of Grace of your Satguru will be upon you.

Paltu khamind ek hai, nischai prem pradhaan,
Paltu khamind ek hai, nischai prem pradhaan,
Upaje vastu subhaav the apani apani khaani.

Radhaswami.

22

Meditation Talk
19 Jan 2023 – Morning

Everything Is Being Done By Our Satguru And We Are Only Simply An Instrument Of What They Are Doing

All the gurumukhs have a lot of love and affection and devotion for their Masters. And they think very highly of their Masters. Day and night, they are thinking about their Masters and they have a lot of love towards their Masters. They consider themselves very lowly and very small in front of their Masters because, when they have gone inside and they have realized and seen and manifested the Form of the Master, they have realized that everything is being done by the Master. And they are only an instrument in front of the Master.

So, when we see that, automatically, we have humility; and automatically, we understand that everything is being done by our Satguru and that we are only simply an instrument of what They are doing. Then, wherever we see, we see our Master at work and our vision everywhere only looks at the Form of the Master. Then, automatically, this love and affection which we have for the world outside, that ceases and is replaced by the love and affection for the Master.

So, only when we go in and we see for ourselves, there we see the Radiant Form of the Master and our faith becomes firm. The faith that we have now in our Master is raw. And only when we see Him inside for ourselves, then that faith becomes perfect.

So, all the Saints have, therefore, sung praises of Their Masters. And Sahjo Bai also says, "I may forget God Almighty but I will not forget my Master." So, that is because God Almighty has always been with us — right from the beginning. But He has never helped us in that way. Till we have manifested Him within, He has not come forward to help us and correct us. He is always with us and He doesn't stop us from doing bad deeds or good deeds. And when we do bad deeds and we go and suffer in hell, He is there with us every time. When we are doing our bad deeds and also when we are suffering in hell redeeming those bad deeds, God Almighty is also with us. But He doesn't tell us that we should not do such things.

So, only when the Master is manifested within, He helps us manifest God Almighty. And thereafter, we get the help of God Almighty in everything. So, as long as He is not manifested, we do not get any help. Therefore, for a disciple, the Satguru is everything till he goes and merges with God Almighty.

With our good deeds of tens of millions of lives, we have got this human form. And with the Grace of God Almighty, we have the company of the Masters. Now, therefore, we should use this time and these precious moments to do our meditation — to do our Simran and Bhajan.

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The time is good and quiet and we should make the most of this. Let us close our eyes and get connected to Simran and Dhyan.

23

Meditation Talk
19 Jan 2023 – Afternoon

There Are Always Saints In This World — This World Is Never Empty Of Saints

Dadu Dayal was a great Saint from Rajasthan. When he was five years old, he was playing with other children when one Mahatma came and he took him aside and He told him, "I will give you initiation." So, he told the Mahatma, "I am still a child and my mind is like a child, so I don't want to take initiation right now."

So, that Mahatma then left. And later, when he was twelve years old, that Mahatma came and He gave him initiation.

So, that way, these Souls are ready-made and They come from God Almighty to get salvation for souls like ours who are entangled here.

He lived a very simple life and, for his clothing, he would wear one dhoti. Half of it he would wrap around his waist and the other half, he would take for the top.

There were a few brahmins who were very impressed by His talk and they wanted to take initiation. So, in the morning, early morning, they went to His place.

This happened about a hundred and fifty years back. In those days, there were no washrooms inside the house and people would attend nature's call outside. So, when the brahmins reached the house of Dadu Dayal Ji, as they were entering, He was going out to attend nature's call and he had a pot of water in his hand as he was going out.

When these brahmins saw Him, they believed in what is auspicious and inauspicious, so they believed in all of those things. And He was bald. He always shaved his head. And it was, in those days, considered inauspicious if you crossed someone who was bald. And as they were going for an auspicious thing of taking initiation, when He crossed them, they felt, "This is an inauspicious thing that has happened."

So, the practice then was that, if there was something inauspicious, or if a bald person or clean-shaven person crosses the path of a brahmin, then the brahmin knocks on his head. And these were two brahmins. So, each one thought they had to address that inauspicious

event and that was done by knocking on Dadu Dayal's head. So, both of them knocked His head.

So, when the first one knocked His head, Dadu Dayal patiently waited for the other one also to knock his head and both of them knocked His head. And then He went out and these two brahmins then walked in. And when they walked in, they asked for Dadu Dayal Ji and they were told to wait in the hall.

So, after Dadu Dayal Ji came back, He took his bath and changed His clothes and He got ready. So, after about an hour or so, He came out. And when these two brahmins saw Him, they were shocked — because it was the same bald person on whose head they had knocked while coming in. So, they were wondering whether they would get initiation now that they had knocked His head?

So, when they saw all this, they hung their heads in shame. And then, Dadu Dayal Ji said, "No, no, don't worry. Don't feel ashamed. When we go to buy an earthen pot also, we knock it properly to see if it is correct. So, now that you are making a Guru, you should also knock Him properly and see."

So, that way, then He explained everything. He explained the Path and gave them initiation. And they went with satisfaction.

So, He was a very simple person and that's how, throughout his life, He was simple. And He used to only wear that one dhoti. Half of it he would wear around his waist and he would carry the other half on his top, as a top. He also was a great Mahatma like Kabir Sahib. And He has also written a lot of Banis.

So, like that, God Almighty sends these ready Souls into this world to get salvation for lost souls like us here. And there are always Saints in this world. This world is never empty of Saints.

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The time is good and we should make the most of it. So, let's close our eyes and get connected to Simran and Dhyan.

24

SATSANG
19 Jan 2023 – Afternoon

Maya And Kal Have Set These Three Cages Of The Physical, Astral, And Causal Planes Entangling The Jivas In Illusion And Attachment

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The paathi sings the Bani of Sant Kabir Sahib from section: Chethavani...

Jo ooge so aththave,
Phoole so kumhilaay,
Jo ooge so aththave,
Phoole so kumhilaay.
Jo chuniye so dari pare,
Jaame so mari jaay,
Jaame so mari jaay.

This is the Bani of Param Sant Satguru Kabir Sahib. He says, "In everybody, God Almighty is residing." So, He is residing in each and every body. Wherever there is a soul, God Almighty is there with that soul — whether it is a tree, or an animal, or a bird, or an insect — He is there in everybody.

God Almighty doesn't reside in the body itself because that is of this physical filth. God Almighty resides within the soul itself.

So, that God Almighty is residing within the soul. He is like the fragrance in the flower. So, the whole day, one can smell the fragrance of the flower. It is contained within the flower.

So, it is like the trees, the giant pipal trees and other trees, if we see their seed, it is extremely small. He is within that seed. So, if we ask someone, "Is such a large tree contained within that seed?" No one would believe it. But when the birds eat those fruits and then they drop those seeds, there the tree grows. And then it becomes such a large tree. So then, with air, water, and sunshine, that seed converts into a massive tree. So, can someone believe that that massive tree was within that seed?

So, Mahatmas say, “In that small seed, there is a tree. And in the large tree, there is a seed. So, this is a very unique creation of God Almighty.” So, God Almighty resides within the soul. God Almighty doesn't stay in this body because it is constituted with all the filth of this physical world. So, God Almighty is staying as a part of the soul.

So, when we go within, then in that same soul, we manifest God Almighty and we see God Almighty within the same soul.

So, Kabir Sahib says, “Whatever grows, it dies; and whatever flowers, it withers.” So, the jiva also, it becomes alive, and it also dies.” So, therefore, whatever is given birth, that also expires — that also dies. That is the law of nature.

Nidhadak baitha naam bina,
Cheth na kare pukaaar.
Nidhadak baitha naam bina,
Cheth na kare pukaaar.
Yeh tan jal ka budhbudha,
Binsath naahi baar,
Binsath naahi baar.

So, He says, “When you were born, you had promised that you would do the devotion of God Almighty. But when you have come out, you have completely forgotten God Almighty. So, you are sitting here fearlessly, not doing the devotion of God Almighty. Why don't you call out for the Naam? Why don't you do the devotion of God Almighty?”

So, when you are in the womb of your mother, you are being nourished by God Almighty and He was taking care of you in that dark place. And He also set everything for you when you came out of the womb. He set your parents, your brothers, sisters, and your house and everything else to meet your comforts. And so, that God Almighty, you have forgotten Who had taken care of you.

So, Mahatmas come from time to time and They awaken us and remind us that we have to do the devotion of God Almighty which we have promised. So then, He feels unhappy that we have forgotten Him when we have taken birth. So, if we remember Him, then He has protected you before also, and He will continue to protect you.

Kabir Sahib says, “In your difficulties, you remember God Almighty. So, how will He come to your help when you have forgotten Him in the good times?” So, when we have all the pleasures of this world, we forget Him in our ego and we believe all this is deservingly ours. But when difficulties overcome us, then we start remembering Him.

So, had we remembered Him in the good times selflessly, had we remembered Him, then He would come to our aid, even when we were in sorrow. But our need of God Almighty

is only with our selfish interest. When things are going our way then, in our ego, we forget Him and we don't remember Him. And then, only when we have difficulties, because we want to solve our selfish interest, we remember God Almighty.

Teen lok pinjara bhayo,
Paap punya dohu jaal.
Teen lok pinjara bhayo,
Paap punya dohu jaal.
Sakal jeev saavaj bhayo,
Ek ahiree kaal,
Ek ahiree kaal.

Kabir Sahib says, "Maya and Kal, they have set these three cages of the physical, astral, and the causal planes. And in that, they have set the web of maya and attachment. And in that web, you are all entangled and you have forgotten God Almighty."

He says, "This is all the world of Kal. And he is sitting over your head and your hair is in his hand. Whenever he chooses, he can pick you up — whether you are at home or whether you are outside. Whenever he chooses, at his will, he can pick you up." So, he doesn't wait for your breath to get over only in your residence. Wherever the breath gets over, he doesn't spend a second. He immediately takes the soul.

Kabir jantra na baajai,
Toot gayaa sab taar.
Kabir jantra na baajai,
Toot gayaa sab taar.
Jantra bichaara kya kare,
Chalaa bajaavanhaar,
Chalaa bajaavanhaar.

He says, "This machine, this body, when the wires are cut, when there is no one to drive this machine, then where is the question of this machine operating?" This body is run by the five pranas which emanate from the soul. And they come and then they illuminate the entire body and make it function. So, when the soul leaves the body, these five pranas, stop working.

He says, "When the person who's going to run the machine has gone, where is the question of this machine operating?"

Yeh jeev aaya door te,
Jaana hai bahu door.
Yeh jeev aaya door te,
Jaana hai bahu door.

Bich ke baase basi gayaa,
Kaal raha sir poor,
Kaal raha sir poor.

Kabir Sahib says, "This soul has come from a far-off place. It has come from God Almighty. And, on the way, it has been betrayed by Kal and Maya. And they have betrayed it and entangled it here in their worlds."

So, this soul has come from God Almighty — from Sach Khand — and here in these three worlds, it has been betrayed and it is entangled here. And now, it is associating itself with these worlds and it is associating itself with this body given to it. It has forgotten about its Father, God Almighty, and about Sach Khand.

So, only when this jiva will get a True Master Who knows the way, and that Master showers Grace on this jiva, only then it will be able to go back to its True Father. And here in these worlds, Kal has created various scriptures. It has deluded the mind by creating the Vedas, the Puranas, and various holy scriptures, and misled the jiva. So, here, everyone is misled outwardly, and everyone has forgotten the path back.

So, the Vedas only talk up to the Brahm because they have emanated, they have come, from Brahm. And they say that, beyond Brahm, there is nothing. So here, Kal has created all these rituals and all outward practices and deluded the mind to seek God Almighty in all of these practices.

So, if we have to see what is the difference between a vedanti or the Vedas, and Sant Mat, Sawan Singh Ji Maharaj used to give us a small example.

So, He had given us a small example of the swan. These are migratory birds which fly great distances and across continents. And this bird had migrated from America and come into India.

So, it had reached the shores of India and it had crossed the seven seas, the oceans, and it was tired. And it sat on a tree to rest for a while. So, below that tree, there was an old well. And in that well there was a little water and there was a frog. When the shadow, the reflection, of that bird was there in the water and the frog saw that, he looked up to see that bird.

So, he asked that bird as to where it had come from? Who that bird was? And what was its name?

So, that bird said, "I am the swan and I have migrated from distant continents and I have flown the seven seas. And I have just come here to take some rest and I will fly from here."

The frog asked, “How big are the seas that you have crossed?” He just took a round of around twenty-five percent of the well and he said, “Is it so big?”

So, the bird told him, “No, the seas are very large.”

The frog then took half a circle of that well, and he asked him whether those seas are as big as half of the well?

So, the bird again told him, “No, the sea is very large.”

So, the frog again got annoyed, and now he took a circle of the full well and he asked him, “Is it so big?”

So then, when he asked that bird, the bird said, “No, the sea is much, much larger.”

So, the frog then started abusing the bird. And he said, “There is no question of a bigger water body than this much.” Because that frog was born in that well and that was all that it had seen throughout its life. So, there was no question of it seeing the sea, or imagining anything bigger.

So now, how to do justice? Because that bird had, indeed, crossed the seven seas — all the oceans — and come. So, it is also right. It had seen all of that. And the frog had, throughout its life, only been in that place and it had not seen anything beyond.

So, it is the same difference between the Vedas and Sant Mat. Because the Vedas say, “Beyond Brahm, there is nothing.” And in Sant Mat, the Saints say, “No, beyond Brahm, there are many planes. It is very vast beyond Brahm.”

So vedantis, they do not accept anything beyond this because, for them, their bible is the Vedas, and the Vedas do not talk of anything beyond Brahm. So, they refuse to accept anything which is said showing places beyond Brahm. So therefore, nobody can solve this problem of the vedantis.

Kabir gaafil kya kare,
Aaya kaal nazeek.
Kabir gaafil kya kare,
Aaya kaal nazeek.
Kaan pakar ke ley chalaa,
Jyo aj yaahi khateek,
Jyo aj yaahi khateek.

Kabir Sahib says, “At the time of death, the status of this jiva is like the goat which is taken by the butcher. He takes it — pulls by the ear for killing it – for beheading it.”

So, Kabir Sahib also says, "Each breath is priceless and each breath has the value of all the three worlds. And we are wasting each breath. So, use these priceless breaths and collect that wealth which will stay with you here and you will also be able to use that wealth beyond this life."

Like we are breathing now, we are taking in breath and we are leaving it, but we are not conscious of this. But we are continuously breathing. Like that, our Simran, we should perfect our Simran also— like this, continuously, we do our Simran. So, we should practice doing our Simran with each breath that we take.

Kabir Sahib says, "The best rosary is the rosary of our breathing. Because there is no thread in between. And also, after each hundred and seven beads, there is one bigger bead. So, there is no disturbance of that bead also. There is a continuity of our breaths." He says, "You use that as a rosary for doing your Simran."

So, Kabir Sahib also says, "Use the rosary of your mind. Throw away the rosary which we carry in our hand. Use the rosary of our mind. And with that, you do your Simran."

Baalpanaa bhole gayo,
Aur jubaa mahmanth,
Aur jubaa mahmanth.
Vruddhapan aalas bhayo,
Chalaa jaranthe anth,
Chalaa jaranthe anth.

He says, "There are four stages in a human life." First is the childhood. That childhood, one loses in playing, in just playing around.

Then there is the adolescence where one loses time in learning.

And after that, it is the adulthood up to the age of around fifty, where people — where everyone — wastes time in all of their worldly pursuits and following all their attachments, and everything around their business, and their jobs, and their families and everything.

And then, there is the old age. And in the old age, there is a lot of difficulty and there are a lot of ailments. That is a very difficult time because the life is also short at that time and there are a lot of karmas that one has to redeem. So, there is a lot of suffering in that age. And the mind also becomes overactive because what people have been thinking for the last fifty, seventy years, all those thoughts keep coming. The mind becomes very active in those thoughts and it is very difficult to settle that kind of a mind. And the importance of the person also reduces. So, family members also give very little respect and they give less importance. That also hurts the person. So, it is a very difficult age of suffering.

And during that time, it is going to be difficult to do our meditations, because all our focus goes towards the pain that we are suffering on various fronts. So, we should do our meditation when we have age on our side and we are healthier. We should spend that time doing our meditations.

So, when we sit for meditations also for long hours, we need the stamina to sit. We need the strength and endurance to sit also. And that becomes difficult in old age.

* * *

Sant Ji also used to give an example of how we lose our precious time by associating with this world.

So, from a young age, there was a boy who used to visit Satsang. And he had very good past impressions also. He used to go and regularly attend Satsangs when he was young.

So, when he would go very regularly and spend time in Satsangs, his parents would worry that he is young and he is going for Satsangs, so he should not become like a recluse or a sannyasi. And therefore, they were worried.

So, they thought that they should get him married. And they got him married, so that way, they felt that his mind would start focusing on work and family. So, when he was to get married, for two days, he did not attend Satsangs because there were a lot of visitors and he had to host them and he was busy. So, he did not go for two days and attend Satsang.

So, then, the date of his marriage was fixed. And around that date of his marriage also, he did not attend for four or five days. So, when his Master asked him, he told his Master, "It was my marriage only and, because of that, I could not leave. I had to attend my marriage. And therefore, I couldn't come for the Satsangs."

So, after the marriage, he still went for Satsangs regularly. He did not leave the Satsangs, even after marriage, because he had past impressions and he was devoted. So, he continued to attend Satsangs.

So, his parents now felt, "He leaves his wife and goes because he has the support of us as parents. We are there to look after." So, they decided that he and his wife should stay separately. So, they rented a house and they asked them to stay separately.

But even when they started staying separately, he did not leave his Satsang. He still continued to attend Satsangs.

Then his parents felt, "He is still not leaving the Satsangs." So, they called his wife and they explained to her, "Somehow, you cast your web on him and you stop him from going

to Satsangs. Because if he continues to go to Satsangs like this, then he will leave everything and he will become an ascetic."

So, then she started doing this. Whenever he went for Satsang, she would sit outside the house and she would lock the house. And only when he returned, she would then unlock the house and then both would go in. And then they would eat their food inside.

So then, he asked her why she was doing this — that she should actually stay inside the house, she can wait for eating food with him, but she can stay inside the house.

She said, "No, I get very scared alone. So, I cannot stay in the house without you."

So, he believed her and he felt, "Yes, as a woman, maybe she is feeling insecure and that, therefore, she is sitting like this." So then, that daily Satsang stopped. And then, he would go once in two days or once in three days.

So, his Master then asked him one day, "Every day, you used to come for Satsang. Now, what has happened? You are not coming for three, four days at a stretch."

Then, he related to his Master, and he said, "My wife loves me a lot and, whenever I leave, she doesn't even drink water. She doesn't eat anything. And she locks the house and waits for me outside, till I return."

So, his Master then told him, "Look, this is not true love. So, don't get carried away by this."

But then, he insisted. He said, "No, no, I tested it also. She really misses me and does all this. So, it is very true love."

So, the Master said, "Okay, then I will tell you to do something. You do as I am instructing and we will see." So, He said, "When you go home, you do this. You tell her that your stomach is aching and that she should give you some water. After she gives you water, you drink that water and then you lie motionless till I tell you. And you get your foot stuck." There was a column there, next to the wall. So, He said, "You get the foot wedged into that column, and then you lie there. And whenever anybody touches you or tries to feel your stomach, you lie there motionless — don't even take a breath."

So, he went home and he did as his Master had told him. He said, "My stomach is aching. You give me some water."

When she gave him and he drank that water, then he moved his hands here and there, and then he lied there motionless.

So, she saw and she was shocked that he was lying there motionless. Then she felt his stomach and she tried to revive him. But he lied there motionless. He didn't even take a breath. Then she ran and called her father-in-law and mother-in-law. Even they came and they checked. And when they also tested him, he didn't even breathe. So, they all felt that he had died.

So, then they started crying, thinking he's dead, and then the neighbors also came. And then, everybody started crying there.

So then, his Master also came there. And when his Master came, they met his Master and He asked, "What happened?"

Then they told Him, "He came from Your Satsang and he was complaining of a stomachache. And then, when I gave him water, after that, he apparently died. So, he is no longer now."

So, his Master also felt his stomach and checked him, and He said, "Yes, indeed it's been a long time since he has died. And now, his soul has gone into Brahm. It has left this Pind, this body, and it has gone into Brahm."

So then, when He said that, everyone started even crying louder, and they told Him, "He's our only son and he has died. And then there is no one else to look after. There is no one else to take care. So, everything will be very troublesome."

So then, his Master said, "Okay, there is one plan that I can make. You bring a glass of water." So then, He said, "Now, this soul has left the body. He's not going to come back. So, I will do a mantra on this water. And whoever drinks this, I can bring the soul of that person into this water, and then sprinkle that on this man. And then, that soul will come into this man's body."

So, first, the Master spoke to the father. He said, "Now you are also of old age. And if you allow your son to become alive, then he will live for at least another thirty, forty years. So, your family will continue. And he will be able to look after. So, why don't you drink it?"

Then He asked his mother if she would do that — whether she could help her son — then, the mother said, "Look, the old man loves me a lot. If I die, then he will also die in that sorrow. So, where one person has died, now two people will die."

So then, He said, "Okay, I will ask the wife." So, He called the wife, and He told the man's wife, "Look, in India, the sati — that is, the widow — she has the power to bring the life of her husband back. So, that is the kind of culture we have. Why don't you give up your life and, with that, you will get the life of your husband back. And then he can marry and then he can have children after that."

So, the moment she heard about the 'other marriage', she said, "Nothing doing!" So then, she said, “Look, if I do this, then my parents love me and, if I die, then they will also die in sorrow. So, where one is dead, now three will die. So, there is no point. Now, whatever is destiny, what has happened, has happened. So, let him pass away.”

So then, the Master said, “Okay, I think I will drink the water and I will give my life for him.”

So, immediately, everyone got happy and they folded their hands, and they said, “Yes, Masters indeed come for other people's benefit. You should drink it!”

Then the Master sprinkled water on that boy and He woke him. He said, “Okay, now get up. Now, you have seen what is ‘true love’.” So, he got up and he folded his hands and said, “Yes, yes. I have seen everything.” After that, he never left his Satsangs.

Saati hamaare chali gaye,
Ham bhi chaalanhaar.
Saati hamaare chali gaye,
Ham bhi chaalanhaar.
Kaagad mein baaki rahi,
Tha the laagi baar,
Tha the laagi baar.

So now, He says, “We have seen so many near ones depart. So many, we have seen them dying. And yet, this reality has not dawned upon us — we believe they died because they were sick or they died because of some reason or the other reason. But that's not going to happen to us.”

So, there is this vairagya* of a crematorium. When we go to the crematorium, we carry the dead body to the crematorium. At that time, all of us always feel, “Yes, just like he has died or she has died, we are also going to have to die one day.” And all those kinds of thoughts actually come. We actually also believe at that point that this is all going to be applicable to everybody.

** In this case, vairagya is describing a condition of pangs of separation from God Almighty that last only as long as one is in the crematorium*

But the moment we cremate the body, and as soon as the cremation is done, then someone asks for having a cup of tea. Someone wants to go to the hotel. Someone wants to go home. And all that is forgotten. And then, they sit at home and they say, “Oh, that person died because he had cancer.” Or he died because of some stomach problems, or this and that. We give all these reasons for why that person died. Which means that that person had a reason to die, but we are not going to die.

So, that feeling, that reality of death, that is only there for a few moments when we are in the crematorium and when we are actually cremating the body.

For devotion, there are two aspects for devotion. One aspect is fear – that we have to be fearful and remember that, just like others have died before us, we are also going to die and this life is temporary. So, that fear has to be there. It like two wings of a bird. So, fear is one of them.

And the other is the love and affection and the feelings for our Master and God Almighty. So, faith in our Master, faith in God Almighty, and fear — fear that we will not continue in perpetuity like this. These are two important aspects of any devotion.

Saati hamaare chali gaye,
Ham bhi chaalanhaar.
Saati hamaare chali gaye,
Ham bhi chaalanhaar.
Kaagad mein baaki rahi,
Tha the laagi baar.

So, He says, "We are there only because we have some karmas yet to be redeemed. But the going is confirmed."

Saati hamaare chali gaye,
Ham bhi chaalanhaar.
Saati hamaare chali gaye,
Ham bhi chaalanhaar.
Kaagad mein baaki rahi,
Tha the laagi baar,
Tha the laagi baar.

Radhaswami.

25

Meditation Talk
20 Jan 2023 – Morning

The Story Of Bulla Sahib And The Extension Of His Lineage Through Gulal Singh

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In U.P., Bulla Sahib* was a great Saint. He used to work as a farmhand in the farm of Gulal Singh. So, though He was attained Mahatma, He was working there and doing all the farm work. But Gulal Singh didn't know about this.

** Not to be confused with Bulleh Shah, disciple of Inaayat Shah*

So, Gulal Singh didn't know about this and Gulal Singh was a very rich farmer. And he had hundreds of acres of land and he had employed a number of such farmhands.

So, one day, it so happened that people were coming to see Bulla Sahib's daughter for marriage. And His wife told Him, "They will be here today. So, You take off from Your work today because I will cook all the food." But the convention was that ladies could not serve, so she said, "I will not serve. So, You have to be here to serve the food. So, take a day off."

So, when he went there to Gulal Singh to request for a day off, it had just rained and they had to sow maize. And, when He asked for a days leave, Gulal Singhs got very angry and he told Bulla Sahib, "Haven't you seen it has rained and you have to immediately go and cultivate the land. So, take the bullocks and go. There is no question of leave."

So, then, Bulla Sahib could not complain. He took the bullocks and He went to the farm and He started cultivating with the bullocks there. And He had cultivated about nearly close to an acre and this farmland was about two kilometers away from His house. So, He was there. And when He completed that much work, it was about time for serving lunch at home.

It was time to serve lunch, so He felt that His wife was not going to serve lunch. That work He only had to do. And there, His wife was wondering what happened —He had left to ask for a day's leave and he had not come back? So, food was all cooked and there was no one to serve.

So, what He did was, He was wondering now what to do? So, He sat down. Between the patches of farmland, there was a divider which was made. So, He sat on that. What He did was, He sat for meditation. And He was an Attained Soul, so He manifested at home while He was sitting for meditation in the farmland. He manifested and appeared at home, washed His hands and feet, and started serving the guests.

So, He was serving all the guests and He had served almost all the food and He had just started serving curd.

And, meanwhile, Gulal Singh was wondering whether this person who had asked him for leave, Bulla Sahib, whether he actually went to work — or did he go home? So, he thought it was important to check and he went to the farm to check. So, he took his horse and he went to the farm.

When he reached the farm, he saw that the bullocks were standing in the farm and Bulla Sahib was sitting on the side of the farm; and Bulla Sahib was sitting in meditation. But it appeared to Gulal Singh that he was sleeping on the side. So, he got very angry and he got off the horse and came behind Bulla Sahib and he kicked Him.

So, when he kicked him, Bulla Sahib was in meditation and was serving curd at home. He decided that, instead of dropping curd at home, he would drop it in the farm. So, when He fell down by the kick, all the curd fell around Him.

Now, Gulal Singh was wondering what happened? "How did this curd appear here in this utensil, having curd? I just kicked him and he fell down. And suddenly, there is curd all over?" So, he was wondering what happened and he asked Bulla Sahib.

So, when Gulal Singh asked Him, then Bulla Sahib explained to him, "I was supposed to go and serve food at that home, but you did not give me leave. So, I was sitting here in meditation and I manifested there, and I was serving food. But just when I was about to complete the serving — I was serving curd — and you came and you pushed me. So, that's how I had to drop the curd here."

So, Gulal Singh was asking Him as to how the curd fell here. So, Gulal Singh was amazed to hear all this and he was wondering, "He is such a great Mahatma that He can do all these things and I kicked Him." So, he felt sorry about it. But he still felt that he should check whatever Bulla Sahib was saying. So, he sat on his horse and he went to Bulla Sahib's house.

So, he went and asked His wife that whether Bulaki Ram had come there and whether He was serving food? So, His wife said, "Yes, He was serving but He took that curd vessel and God knows where He went."

So then, Gulal Singh realized that Bulaki Ram was a very Attained Soul and He was working as a servant in his farmland. So, he went down and he bowed down to Bulaki Ram and he asked for forgiveness.

So, he got initiated by Bulla Sahib. And later, he distributed his farmland amongst his children. And he left ten acres for Bulaki Ram to make an ashram. And thereafter, he stayed at the ashram and he did seva of Bulaki Ram, or Bulla Sahib.

And thereafter, He did a lot of meditation and seva and He became a great Mahatma also. So, after a Bulla Sahib, Gulal Singh succeeded Bulla Sahib.

So, the lineage of Bulla Sahib was Gulal Singh. After Gulal Singh, it was Bhikka Sahib, and Gobind Sahib, and then Paltu Sahib. So, that is the lineage of the Saints there.

So, that way, there have been a lot of Saints and Their lineages. But those Saints have not gone and done a preaching across a larger part of the continent. They have been restricted to Their location. Also, in those days, the rituals and other things — deity worship and everything — was given much more importance. And people were not willing to accept or listen to Sant Mat.

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The time is good. So, let us make the most of this. Let us close our eyes and get connected to Simran and Dhyan.

26

Meditation Talk
20 Jan 2023 – Afternoon

The Saints And Their Teachings Are Often Met With Derision Or Violent Opposition In Spite Of Their Universal Grace And Humility

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The fifth Successor of Guru Nanak Sahib, Guru Arjan Dev, was the son of Guru Ram Das. But He never looked at Guru Ram Das as His father. He always looked at Him as God Almighty. And, in several Banis, that love and affection for God Almighty and His father, that is reflected in His Banis.

This Bani, which was just being sung, that Bani is a Bani of Guru Arjan Dev Ji. And one can see so much love and affection and such pangs of separation from God Almighty that are reflected in this Bani.

There were other sons of Guru Ram Das Ji, but no one had the love and affection to see Him as the Master like Guru Arjan Dev Ji.

When a Master is born in a family, it is very difficult for the family members to accept that and to get that kind of love and affection to see Him as a Master. But Guru Arjan Dev Ji saw Him as a Master and He had great love and devotion and affection for Him.

Even Guru Nanak Sahib had two sons and his wife. But they did not look at Him as God Almighty, as a Satguru.

Guru Gobind Singh also had young small children. When Guru Arjan Dev Ji was tortured by the rulers then, He was made to sit on a hot pan, hot taba*, and they poured hot sand on top of Him and they tortured Him. So, they did this in the middle of the road to insult Him. And they did all kinds of tortures and they subjected Him to a lot of this kind of pain.

** Taba is like a tub or vat*

One of His friends, Mian Mir, was also a very Attained Soul. So, when these inhuman tortures were being meted out to Guru Arjan Dev Ji, He didn't say anything. He didn't complain. He didn't even take out a sound. So, Mian Mir, when He heard of this, He ran

to Guru Arjan Dev Ji and He told Him, "They are giving You so much pain and they are torturing You. And you are not saying anything?" So, even Mian Mir, said that He would destroy the capital, Delhi.

But Guru Arjan Dev Ji said, "No. That even I can do. But just look up." And when they looked up, they saw three hundred and thirty million gods who had offered to do justice — who had offered to kill the ruling administration there to pay for the torture they were meting out to Guru Arjan Dev.

So, Guru Arjan Dev Ji said, "Whatever God Almighty has decided, so be it. I am very happy in the Will of God Almighty."

Guru Tegh Bahadur also, Who was the father of Guru Gobind Singh, He was also meted out a beheading. He was beheaded in Chandni Chowk, in Delhi by the Mughals. And they did this because He had given asylum to one person. And they said, "If you release or you give us your head, then we will stop the torturing of the Sikh community." So, he had offered His head to be beheaded, instead of giving or surrendering that person. And despite that, the Mughals didn't stop the torturing of Sikhs and Hindus. And only after that, Guru Gobind Singh, when He saw that His grandfather was also killed by the Mughals and His father was also beheaded by the Mughals, He picked up the sword and He created the Sikh army to protect the Hindus.

So, the Mughals continued to torture and convert people, convert the Hindus, into Muslims. And even Guru Gobind Singh's children were also killed. They were buried alive in a wall. They were small — like seven years and five-year-olds. They were told to convert to the Muslim religion, which they refused, and therefore, they were also killed by burying them inside the wall and then cementing it — alive. So, even His elder son was also killed. And Guru Gobind Singh also had fought this war and He was fighting so much that He did not have time to change His clothes also.

So, they could not get Guru Gobind Singh and He went finally to Nanded, which is on the borders of Maharashtra state. And there, He gave up His body.

So, these Saints showed the path of salvation. But They also picked up the sword to fight for the Hindu religion because They were very softhearted and They had Their Grace showered on all. And when They saw the jivas physically being tortured by a particular religion or some set of people, then They also picked up the swords to protect.

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The time is good. So, let us close our eyes now. And let us sit for Simran and Dhyan.

27

SATSANG
20 Jan 2023 – Afternoon

Seeing The Jivas And Entangled And Suffering In This World Of Kal, God Almighty Sends The Saints To Awaken The Jivas And Bring Them Home

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The paathi sings the Bani of Swami Ji Maharaj from section: Mahima Satguru Swaroop...

Kaal ne jagat ajab barmaaya,
Me kyaa kyaa karoo bakhaan.
Kaal ne jagat ajab barmaaya,
Me kyaa kyaa karoo bakhaan.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj has said, has talked about, how Kal has created the entanglements for the soul in these three worlds.

When the baby is born, when the jiva is newborn, Maya casts its veil. Before, in the womb, it is connected to God Almighty. But outside, as soon as the baby is born, Maya casts its veil of duality, and Niranjan sits inside as the mind.

And then, there are the Vedas — four Vedas and Puranas and Shastras — all these holy books have talked about various deities. Each one talks of different deities. Now, it is very difficult to distinguish as to which deity is stronger than the other deity.

So, in different Puranas, in the different historical books, like in Ganapati Purana, they say Ganapati — Lord Ganapati is the biggest and the strongest. Like that, there is the Shiva Purana. And, in that, Shiva is said to be the strongest. There is also Garuda Purana. And in that, Garuda, Lord Garuda, is also considered to be the strongest.

There are eighteen Puranas, and each one has a different god that it is talking of. So, which god should we be following?

So, the various methods and processes which were followed earlier for meditations, etc., those have been brought into the Kali Yuga, citing the earlier ages.

Jo saadhan the pichale jug ke,
So kaliyug mein kiye pramaan,
So kaliyug mein kiye pramaan.

So, earlier, for salvation, different practices were done – like the pranayamas, and Ashtanga Yoga, and japas, and tapas. These were all used for getting salvation in the earlier yugas.

In those yugas, the lives were very long. Like in the Sat Yuga, the life of a human was one hundred thousand years. And later, it gradually reduced. And now, in Kali Yuga, the life is only about a hundred years. So, in those yugas, the power of the human was also very high and they could do these very difficult austerities and stay hungry for a very long period, which is not possible in the Kali Yuga.

For doing the pranayamas, one has to clean the stomach and the bowels and they take the leaves of neem and, with that, they cleanse the stomach. And then, they do doti, basti, neti, which are, again, various cleansing processes. And after all of that is done, then they do the pranayamas.

Then there is the need of chastity in that. So, all these are very difficult practices. And in those days, it was possible when lives were long and humans were stronger. But now, in the Kali Yuga, it is not possible to do that. And, therefore, the human will not be successful by following these paths.

So, people have gone to the Himalayas to do these practices. But, in the Kali Yuga, they have not been able to leave their need for food. And, therefore, they have not been able to get success on these practices.

* * *

So once, during Sawan Singh Ji Maharaj's time, there was a yogi who was practicing in the Himalayas. And he had good impressions from the earlier lives and he was doing these practices, but unsuccessfully doing these practices. The Masters, whenever They come, They see to it that wherever there are souls with good past impressions and they are devout, these souls are brought in the fold of Sant Mat. So, Sawan Singh Ji Maharaj appeared before that yogi in his meditation, and He directed, "If you want to get salvation, then you will have to come to me."

That yogi then told Him that he had weak legs as a result of the long pranayamas that he had done. And therefore, he would definitely come, but it would take him a long time to walk.

So, at that time, Sawan Singh Ji Maharaj also gave him an indication. He showed him His right foot and, in that, there was a line which is called the 'padma rekha'. So, He showed him that line so that it would be used as an identification.

So, that yogi left, he got up from his place and started on that journey. He was very weak and not able to walk properly. So, he would travel short distances, then stop, and then, move. Like that, after a long time, he came to Beas.

So, he reached in the evening and there was Satsang going on. And, when he saw Sawan Singh Ji Maharaj, he recognized that, indeed, this was the same form that had come in his meditation. And after the Satsang, he tried to touch the feet of Sawan Singh Ji Maharaj to see that identification. But then, the sevadars didn't allow him to come near. So, Sawan Singh Ji Maharaj understood it and then He told the sevadars to bring that yogi to His quarters.

So there, once he had met Sawan Singh Ji Maharaj, he told about his journey and how he had come. And then he asked Sawan Singh Ji Maharaj, he requested, if He could show the identification because then he would get faith in his journey and the reason he had come.

So, then Sawan Singh Ji Maharaj showed him His right foot. And he saw that, indeed, there was the padma rekha as he had seen in his meditations. So, he was sure then that it was, indeed, Sawan Singh Ji Maharaj Who had come in his thoughts.

So, the next day, he was initiated by Sawan Singh Ji Maharaj. And over the next fifteen days also, he was explained the path of Sant Mat and the Teachings. And thereafter, Sawan Singh Ji Maharaj told him that he could return to the place where he was staying and carry on with the meditations and teachings of Sant Mat.

So, thereafter, he went back to the same place where he was doing his pranayamas. And there, he started doing the meditation as explained of Sant Mat.

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So, Kal is giving the same practices that were there in the earlier yugas. And because the man, the human, has become weak and his lifespan is also reduced to a hundred years only, he is not able to fulfill those practices. And hence, he is not able to get that kind of salvation.

In Dwapar, that is, after Sat Yuga, even in Dwapar, the age, the lifespan, was ten thousand years. And in Treta also, the lifespan was about a thousand years. So, even in those yugas, it was possible to do these pranayamas because life was long and also the human was more strong.

Jo saadhan the pichale jug ke,
So kaliyug mein kiye pramaan.
Moorakh praani man sailaani,
So atke jal aur paashaan.

So, Kal misleads each one according to their intellect. Those who are illiterate and those who are of lower intellect, to them, he shows them the deity worship and he shows them the pilgrimages. So, they do worship of stones and they do worship of water. So, they are misled and they spend their lives doing those rituals.

The people of higher intellect and who are literate, to them, he shows the scriptures and the learnings and they read all those books and they spend their lives in that reading and in that study only.

So, the law of nature is that wherever we desire, we will be born in our next life following that desire. So, if we are very devoted to worshiping stone deities, and we are in the love of that deity or that stone, then in the next life, we will also be born like that, in that kind of a body.

If you see in Andhra Pradesh where, for a few years, there may be fertile land. But then, one can see that, after some time, there is a rise in a stone or a rock, and that rock grows. So, it is such people who have died with a desire in deity worship that they are born in these kinds of forms.

There are the Nandi Hills, which is near Bangalore and close from here, and in these Nandi Hills, there is a deity of Nandi – he is supposed to be a follower of Shiva. So, the shepherd there, he used to craft in stone also and he made this sculpture of a small Nandi, which was about two and a half feet in length. And he made the sculpture himself. But before it was fully complete, he died.

So, when he died, he died of the worry that he had sculpted that Nandi, but he had not made a temple for it. And in that worry, he died. So, that soul has come into that Nandi and that Nandi is growing. So, when he had sculpted it, it was two and a half feet in length. But now, it has gone to around eight feet. So, it is also growing.

So, during the British government rule also, they did not believe this and they put iron rods, like nails — large ones — they put them in the back of that Nandi. Now, those have all gone inside.

Even if we see the hills, they have souls and they also grow. They grow from earth — from mud. And, from that, they become stone, and they grow larger and larger. And when they start dying, then they start disintegrating from the top. And you can see those broken hills also.

So, they have very long lives and they also grow. And so long as they are growing, so long as their life is there, they keep growing. And then, when the lifespan expires, then they also start disintegrating.

So, wherever we have our desires, we end up taking the next life in that form. So, if we are doing worship of trees, then we will also next be born as a tree.

We have gone through those 8.4 million lifeforms and gone through all these lower lifeforms and now come to the ultimate lifeform of the human being. This is a lifeform where a human can transcend into God Almighty. So, when we are in this lifeform, we should not start thinking again of the lower lifeforms. So, this way, the human being is entangled in the illusion of Kal. And in that delusion, he keeps going, again and again, in those 8.4 million lifeforms.

Buddhimaan abhimaani jo nar,
Vidhya naari ke huye gulaam.
Baaki jeev beech ke jithane,
Naa moorakh naa athi buddhimaan.

Those who are literate and of a higher intellect, they are deluded by the love of learning and they spend their lives in that learning. And then they like to do debates and they like to get into arguments on their knowledge.

Like I said before, there are three types of people – those that are not literate and of a lower intellect and simpletons. Whatever practices they are doing, they also come in the fold of Sant Mat. And when they come in the fold of Sant Mat, such people are also successful on the Path.

And then there are the people of high intellect, or intelligent people, or literate people, and those that believe in study and learning. Such people also are convinced on Sant Mat. And they also come in the fold of Sant Mat. And they are also successful on this Path.

And the third type, are the ones in-between. They are neither simpletons or are neither illiterate nor literate. They are the people who are of a very stubborn and egoistic nature. These are the people who typically spend their lives doing a difficult austerity. They're doing pranayamas and going in the jungles and doing all these kinds of different practices. They are the people who are led by their ego and they don't come on this Path.

So, these are the people, they are egoistic and they are stubborn. And then they go trying to do these practices. And some, even if they are successful, they get mystical powers and they misuse these mystical powers, these riddhis and siddhis, and they waste their lives.

Baaki jeev beech ke jithane,

Naa moorakh naa athi buddhimaan.
Jap tap vrath sanjam bahu dhokhe,
Panch agni me jale nidaan.
Dekho charithra kaal karthaa ke,
Koyee sir koyee pair rudaan.

Then Swami Ji Maharaj says, "Then there are such people who we find in various pilgrimages – like in Prayagraj or other pilgrimages where, on the banks of the river, you find these saffron-clad people or they have smeared themselves with ash. And they are standing upside down. So, on their head, they are doing a headstand and they stand like that for one or two hours. They have done these practices. So, they stand for a couple of hours. And people, or others who are going to these pilgrimages, they give some donations or they give alms to these people. And after one or two hours, then the next person comes and does a stand like that. So, that way, they spend their whole lives doing these kinds of practices.

I had once taken some others with me and we had gone to Haridwar. So, when we had gone to Haridwar, we saw many people like this. They were standing on their head and they were staying in nearby tents. And after a fixed period, another person would come and stand like that. So, when they saw a large group of ours also, more people came and started standing, thinking they would get more monies. So, then these people, with whatever monies they get, they go and drink intoxicants and they take ganja and other kinds of drugs. We could see from their tent also; they were smoking ganja there. So, all these people waste their lives like this.

When innocent people come to those pilgrimages, they see these people standing in this way, without any clothes, they just have one loincloth and and they have smeared themselves with ash so people feel they are doing a lot of austerity and they're going through very difficult times. So, people generously donate when they see this.

So, there was this yogi also, who had come from Nepal, and he was carrying a very costly utensil, like a kamandal, which carries water and other things. So, these people, who were there on the banks and who give river rides and boat rides, they are also trained to pick up the clothes and run away with such utensils. Because then, there are possessions — there may be money — in those clothes. So, people are trained to do all that.

So, these are small children who are trained to do this – to steal these utensils or clothes — from these people who come for these pilgrimages.

So, this sadhu, who had come from Nepal, he was sitting with a costly kamandalu and he was watching people take holy dips in the river. And there was this boy who was intent on stealing that kamandalu of this yogi. And he was wondering how to do it, whether to take it and run, or use some other method.

So, what he did was, he bowed down to that sadhu, he was prostrate, and he bowed down to the sadhu. So, the sadhu was highly elated. And he felt, "In Banaras, here everyone is so pious and devoted, that he is bowing down to me. I have not asked him to bow down also." So, the sadhu felt great.

So, that boy then bowed down to this sadhu, and the sadhu was feeling very good. Then that boy said, "I would like to do some seva of yours." And then he started pressing his legs and doing seva. And after pressing both the legs, the sadhu was feeling very good that there is this boy, he's so devoted that he is doing all this seva and all.

So, then the boy said, "I would also like to get some food for you if you will accept."

So, the sadhu said, "Okay, you can do that." And the boy went and he brought puris of around one rupee, one rupee twenty-five paisa. He got five puris. And he got the puris for the sadhu.

Now, when the sadhu saw the puris, he told the boy, "Usually, they give some vegetable with the puris to eat."

So, the boy said, "Yes, but I don't have any utensil to bring it. So, if you give me that kamandalu, maybe I can get the vegetable in that, if you're okay."

So, that sadhu now had enough faith in that boy, because he had done seva and, without asking, he was doing all this. So, he readily accepted it and he dropped that water which was there in that kamandalu and he gave that utensil to the boy to get the vegetable.

So then, that boy took the kamandalu and ran away.

There are all the lanes of Banaras as such that you cannot recognize or distinguish one from the other. So, he vanished in those lanes.

So, that sadhu waited for the boy and the vegetable to come. He waited for an hour, one and a half hours— and that boy had effectively purchased that kamandalu for one rupee, twenty-five paisa. It was the cost of the puris.

So, all these people at pilgrimages, one can see all these things. All such people are there in the pilgrimages. So, more than devotion and other things, all these things go on in the pilgrimages.

Dekho charithra kaal karthaa ke,
Koyee sir koyee pair rudaan.
Bhatak bhatak bhatkaaya sab jag,
Koyee na lagaayaa taur tikaan,
Koyee na lagaayaa taur tikaan.

So, Kal that way, deludes all the souls and all the jivas like this so that they are entangled and they remain in his world and they don't leave this. He doesn't want any of the jivas to leave his compound, his worlds. And, therefore, for each jiva, he fights like this and shows that they are entangled.

So, that way, when the souls or the jivas are doing the devotion of these practices, they are all practices created by Kal. So, if they are doing these, then they are going to remain with Kal only. And, therefore, Kal doesn't allow anyone to do devotion of Sant Mat and leave his compound.

And people also find it difficult to accept this faith and they also feel that this practice of Sant Mat doesn't talk about doing any deity worship, which they are used to, or it doesn't talk about doing these other practices. So, they are also skeptical on the teachings of the Sant Mat and the practices to be followed.

And, therefore, these souls get misled by the teachings of Kal and they get deluded and entangled in this world.

Aisi haalath dekh jagath ki,
Sant satguru pragate aan.
Guru sewa aur naam mahaatham,
Satsang satguru kiyaa bakhaan.

o, seeing that Kal is deluding all the jivas and entangling them in this world and seeing the jivas suffer in this world of Kal, God Almighty sends the Saints into this world to enlighten and awaken the jivas and bring them home.

So, the Saints come into this world and They give a very simple practice to be followed. They say three things that are important for someone to get salvation — that is, Satsang and company of the Saints, seva, and doing Bhajan Simran.

When you go to Satsang, a lot of the doubts that we carry in with us, those are resolved. And a lot of our questions are answered when we go to Satsang. We come to know what is true and what is false in Satsang. And when we come to know of the truth in the Satsang, then we become willing to follow the path for salvation.

So, when we have attended the Satsang, it is important for us to do our meditations every day. And we have to get the attention of the soul at the Eye Center and clear the nine doors by these daily practices and come to the Tenth Door.

So, when we come to the Tenth Door, we open our Third Eye, and there, we see for ourselves how Kal and Maya are deluding and causing a lot of suffering for all the jivas. And when we see all of that, automatically, our love and affection for this world, that reduces.

When one comes to the Satsangs, there are so many people who come. If they have been stealing or robbing, they leave that practice, or they become vegetarians. They leave eating nonvegetarian food. They stop taking intoxicants and drugs. So, all that transformation comes about when they come to Satsang.

And they come to know about the reality, about truth. And then, they work towards getting their soul freed from this bondage.

Guru sewa aur naam mahaatham,
Satsang satguru kiyaa bakhaan.
Saadhan teen saar un barane,
Aur saadhan sab thothe maan.

So, these are the three practices we should do. These are the three methods by which Saints get salvation for the soul. That is the Satsang and seva and the Bhajan Simran. So, anyone who does all these three, he gets salvation in this life itself.

So, in this yuga, the Masters see that the mind is very dominant and it is very difficult for the soul to overpower the mind. And, therefore, They come in this world to give Their Satsang, and by the Satsang, They convince the jiva to follow this practice.

Ved saastra aur smruth puraana,
Padanaa inakaa birathaa jaan.
Pandit bhekh pet ke maare,
Ve santan par karathe than.

So, He says, "By reading the Vedas, Puranas, and Shastras, or by mastering these, one is not going to get salvation." So, if we have to read them just for getting an understanding, it is okay. But, beyond that, we have to spend time on the practices, spend time in the meditations and not get deluded. Because the more we read these, the more deluded we get and the more confused we get.

Before a jiva is born in this world, the destiny is written. The destiny is written on his palm and his forehead before he is born. And that is preordained. He will have to go through his life in the same preordained manner. And by doing any practices suggested under the Vedas or the Puranas or Shastras, one will not be able to change their destiny. So, we should not engage in these kinds of things to change our destiny or use things written here to change our destiny.

Even we see in the case of Lord Rama, when he was to be made a king, and for the crowning ceremony, a time was taken. So, Vashisht, who was a very eminent yogi, his Third Eye was open, and he knew all the Shastras and all the Puranas and everything. So, such an eminent person, he took out the time and date for the crowning ceremony. And

that date was supposed to give all the luxury to Rama and all the happiness to Rama to be able to run the kingdom. But, on that same time which was taken for the crowning ceremony, his father died at the same time. And, instead of sitting on the throne, he had to go in exile for fourteen years with his wife and his brother. Because, in Rama's destiny, fourteen years of exile was written. So, there was no question of him sitting on the throne at that time. So, all the Shastras failed in that case.

So, in India, when we have a naming ceremony for a newborn, or we have a marriage to be performed, or a new house is to be constructed, we go to pundits or astrologers, and then we take out a good time for doing these things. But it is all destined.

Now, there are so many foreigners sitting here and which astrologer do they go to when they have a newborn or when they have to make a house. So, they don't go, but their buildings also stand. So, even at the ashram, we have created so many buildings in the ashram. We have never gone to any pundit to give us an auspicious time to do it. But yet, you see in these buildings, so many people come. They can do their devotion and they get benefited from that and they go home. So, that way, we should not rely on all these practices — these Shastras and these pundits and astrologers, and hope that that will change our destiny.

So, Swami Ji Maharaj says, "These pundits and these other saffron-clad yogis or munis, they do all these kinds of practices for the sake of their stomach. They do these as a livelihood. And then they make a profession out of talking ill about Saints.

So, there are so many others we see in this world — so many birds, so many animals, they also have their homes and they also have their loved ones. So, which pundit do they go to? Or which astrologer do they refer? But they are also very happy in their families and in their houses.

All these practices and these Shastras, they have been made for earning livelihoods. And the brahmins have designed these for their livelihood. And that is going on. But we should understand that this is not going to change our destiny.

Kabir Sahib has also written a doha on this, and He says, "Whatever has to happen is going to definitely happen as the way it is preordained for you."

Hith kar sant unhe samjhaave,
Ve maani nahi maane aan.
Unake chaah maan aur dhan ki,
Paramaarath se khaali jaan.

He says, "Despite the criticism of these people, Saints are so gracious that They also try to bring these people in the fold. And They also explain the truth to these people. But, such

people, they don't listen to what the Saints have to say because they are blinded by their status and by their livelihood."

So, there are so many different types of people from different walks of life who come to Saints. And Saints try to explain to everyone about this path and about salvation. But very few, very rare is the number, of people who understand what the Saints are saying and who follow the Path set by the Saints.

So, getting a human life is because of the good deeds of tens of millions of previous lives. And after that, getting the company of the Saints is the Grace of God Almighty. So, these are two very difficult and rare things to happen.

Saints say, "If there is something rare, then that is the company of the Masters and following on Their Teachings. Because wealth and home and happy families, that everybody gets according to their destiny."

So, having a lot of wealth and families, that is possible even for sinners. But we don't know how many lives that sinner will have to spend in hell to pay for his sins. So, indeed, the fortunate get the company of the Masters.

So, Masters say, "Those who get the company of the Masters, they're going back and forth in this life stops and they get salvation.

Hith kar sant unhe samjhaave,
Ve maani nahi maane aan.
Unake chaah maan aur dhan ki,
Paramaarath se khaali jaan,
Paramaarath se khaali jaan.

Radhaswami.

28

Meditation Talk
21 Jan 2023 – Morning

Some Saints Are Known And Some Are Not —But There Has Never Been A Time When The Saints Are Not Here In This World

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Kabir Sahib came in all the four yugas. He came from Bhanwar Gupha and, in Sat Yuga, He was Yogjit. So, God Almighty asked Yogjit to come into this world for redeeming the souls from here. And He came in all of these four yugas and He had different names. In Kali Yuga, He was called Kabir.

When the souls here are suffering and they are calling out to God Almighty, God Almighty sends His Loved Ones, Who are in the higher planes. And He sends Them into this world for getting salvation to these souls.

When our soul came from God Almighty into this world, it came via the Sound Current and, at each plane, it came by the connecting Sound Current into this world. And when the soul has to go back to God Almighty, it will also ascend on this same Sound Current and, plane by plane, it will go back to God Almighty.

This Path has been created by God Almighty. It has not been created by any Mahatma or Saint. And God has set this Path for the soul to come into this world and also to go back to God Almighty.

So, Swami Ji Maharaj has, therefore, said in His Bani, "Only when a Saint — Who knows the way or the path of the Sound Current — only when such a Saint is met, then one soul or jiva can get salvation and go back to God Almighty on the Sound Current."

So, the same Path, and the same process, is followed for all the four yugas. And the Saints have always been there in this world. This world is never empty of Saints.

So, these Saints are always there. At any time, there are Saints in this world. Some Saints are known to everyone. Some Saints are not known. But there is never a time when the Saints are not there in this world.

Kabir Sahib says, “If Saints were not there in this world, then this world would have burned.”

So, God Almighty sends these Saints for the salvation of the souls who He had sent into this world and to whom He had said, “Whenever you call out to Me, I will come to fetch you.”

Three fourths of the souls that were sent by God Almighty into this world came of their own will. And they were happy in the Will of God Almighty sending them into this world. And they continue to stay in this world and they continue to like this world.

So, we are indeed fortunate that we have got the Masters. We have got Naam. And we have got this Path. So now, it is important for us to do the devotion as taught to us by our Masters and progress on this Path to God Almighty.

We have to make the most of the precious time that has been given to us. We are not aware how long we will live in this world and when we will have to leave this world. So, whatever time has been given to us, we should make the most of it and not procrastinate.

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The time is good and quiet. And let us make the most of it. Let us close our eyes and sit for meditation and Simran.

29

SATSANG
21 Jan 2023 – Morning

All Are Of The Same Essence — God Almighty, Satguru, And Our Soul — All Are Forms Of Love

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The paathi sings the Bani of Swami Ji Maharaj from section: Bhakti...

Bhakti mahattam suno meri bhai,
Sab santan ne kiyaa bakaan.
Bhakti mahattam suno meri bhai,
Sab santan ne kiyaa bakaan.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. All the Saints have talked about the greatness of devotion. There are various paths which people follow. And these would be austerities, vairag* or renunciation, and other key processes, but all the Masters have emphasized on devotion.

** angst of separation*

So, people usually focus on learning and reading. They read the sacred books — that is, the Vedas, Puranas, Shastras, and Bhagavad Gita, Ramayana. They read all these various holy books and they spend their lives in the discussions around what is written in these books and the learning of these books. And the other process which a lot of people follow is to renounce everything – to renounce their families, homes, and go in the jungles or go in the hills or mountains, and they become ascetics.

So, devotion is a process where you become one with God Almighty. You are lost in the thought of God Almighty, whether you are staying at home in the comfort of your home, or you are staying in the jungles, or on some pilgrimages. But the devotion really relates to your love and affection to God Almighty.

Saints have emphasized to Their devotees on the remembrance of God Almighty. Doing their devotion, doing Simran and Dhyan, and remembering God Almighty all the time, whether they are at home or outside. And whether they are doing their work or they are sitting in meditation. So, all the time to be doing the Dhyan and doing Simran of God Almighty is what the Saints are emphasizing.

So, that is why the Saints have talked about this form of devotion. And They have talked about the greatness of this form of devotion.

Yahi mata guru-mat pahichaano,
Aur mate sab jhooth bhulaan.
Bina bhakti thothe sab maano,
Chhilka hai meengi ki haan.

Saints say, "This is the true form of devotion — that is, the remembrance of God Almighty, doing our Bhajan Simran, and Dhyan. That is the true form of devotion. And everything else that we do as a part of devotion, all that the Masters say is like the covering of lentils. So, the skin of the gram, it is like that. The main food or nutrients are in the seed. And the skin of the seed is thrown away." So, all the other practices and all other forms of devotion are like that skin of the gram.

The Masters say, "This devotion, where we do the devotion only of God Almighty, for God Almighty, and do our Bhajan Simran Dhyan of God Almighty, that is the true devotion. That is Sant Mat or Guru Mat. And everything else which we do — the devotion — it is linked to something that we desire.

So, we seek wealth or other pleasures, or for the family and other relationships, or other things, all these drive our devotion. And that is in different types of practices that we do.

So, the Masters say, "The true devotion is when you do it only for God Almighty and you remember, and you stay in His remembrance."

The true form of devotion is where we have to offer ourselves to God Almighty, to our Satguru. When we surrender or we offer ourselves and surrender to His Will and do His devotion, that is the true form of devotion. When we do our devotion seeking other things, or having or linking it to any desire that we have, that is not true devotion. And also, even if we get what we are desiring as a part of the devotion, that is also not permanent and it is not going to go with us. It is linked to this body and will have to be left here after death.

A true gurumukh does the devotion of his Master, only for his Master. He doesn't do it with any other expectation or desire. And when he does so, the Master gets pleased and He showers His Grace and sits within that gurumukh. And once the Master is sitting inside, there is no need for asking anything. Without asking, the Master graces the gurumukh.

And the gurumukh also says, "What can I ask from You," he says to his Master, "because everything I see is like a flow — it is going away. And there is nothing which is permanent or which will stay. So, there is nothing that I feel like asking." Because whatever you see today is not there tomorrow, and what you see tomorrow is not there after a few days.

And nothing is permanent here. And therefore, the gurumukh says, “There is no point asking anything which is not permanent. So, I only ask for the Guru, and the Guru is what is permanent for me.”

Bina bhakti thothe sab maano,
Chhilka hai meengi ki haan.
Taate bhakti drid kar pakdo,
Aur sayaanap tajo nidaan.

Swami Ji Maharaj says, “Hold on very steadfast to devotion and your love and affection. And leave everything else that you are doing with your intellect and with your thoughts. Because, after a point, even the intellect doesn't stay. So, it is only the devotion which goes further.”

So, we should do our devotion by leaving all our intellect and thoughts aside and just follow what the Master is saying. Doing that Simran and becoming the form of that Simran, which He is asking us to do, is the true form of devotion.

So, He says, "We should do our devotion with humility.”

Kabir Sahib says, “If we are able to keep our body still, keep our mind still at the Eye Center, and keep our tongue still — that is, no words are going through — then, with our soul, the nirat and surat, that is the faculty of seeing and listening of the soul, that is also still. And it is lost in Naam. It is connected to the Sound Current. Then, if all these five are still, then it will not take even a second for that Light to be seen within.”

And that is the beauty of this devotion. That, in a second, you will be able to get so much pleasure and happiness in that devotion, which you will not get by eons, eons of time when you do other practices — like your pranayamas, or other practices. It will take you eons to come to a stage where you get this pleasure which can be sought if you just keep these five things still and get it in a second.

So, that is why there is the necessity to do Simran with all humility. When we do our Simran and we sit still, the body also becomes still. And, after a point, the Simran which we are doing with the tongue, that is done by the thought, and then, by the mind. So, the mind starts doing the Simran. And our faculty of seeing and listening of the soul also gets merged into that Simran. And when that stage is reached, then we are able to manifest the Light within. Once we see that Light within, it is always going to stay till our death. It is not something that we will see only once, but it will be with us throughout our life.

So, once this is achieved, the soul goes in a state of samadhi. And after that, the soul starts ascending to higher planes. And this experience which the soul has got will not stop. Then after this, the experience only increases. And, in one second, the burden of karmas that

we are carrying, the mind is carrying, not only of this life but all previous lives, all that is redeemed in one second. And the mind becomes very crystal clear, like a transparent glass. And that is why, because it becomes transparent and so clean, it is able to retain this experience and build upon it.

Taate bhakti drid kar pakdo,
Aur sayaanap tajo nidaan.
Bhakti ishq prem ye teeno,
Naam bhed hai roop samaan.

Swami Ji says, "Therefore, do your devotion because this is the truth. This devotion is the truth and do this devotion. Leave aside all your thoughts, intellect, and your smartness. You sacrifice all of that and simply follow what the Master is saying and do the devotion as He tells you to do."

Therefore, all the Saints have held on to this principle of devotion because it is very simple to do and a small child of six years to an old person of ninety years can easily follow this.

As we do more and more Simran and Dhyan, the mind will become purer and more sublime. And, automatically, we will start withdrawing from the pulls of this world outside. And once that happens, then we will be able to withdraw the attention and go within.

So, in all of this, Simran plays a central role. And it is this Simran which gets the attention of the soul withdrawn from all the nine doors and comes to the Tenth Door and brings it to the Master Who has given you this initiation.

So, the more Simran you do, the faster you will be able to progress. And you will be successful faster. And the slower and lesser Simran you do, the longer it will take you to progress on this Path. Because Simran is the instrument by which you will be able to cut your karmas with which you will be able to reduce the burden of your past deeds. And, therefore, the more Simran you do, the faster you will be able to redeem your deeds and go within.

So, it is not that Simran can only to be done when you sit for meditation. You can make it a practice to do Simran during the day — when you're walking, eating, doing your work, working in the farm, or doing any other thing, you can continue to do Simran.

So, when we do Simran, in whichever form, it is beneficial. Because, by that, we reduce the burden of karmas and the Master is also happy with this.

* * *

I have experienced this power of Simran. When I was given the night duty to look after the periphery of the ashram, it was a very large ashram and it was a long walk around the ashram. So, Baba Ji had given me the duty to guard, to stand guard, and go and walk around the ashram. And I used to do Simran when I would go for that walk around the ashram. And there was fear, because there were a lot of snakes, scorpions, and it was quite otherwise dangerous.

So, fear also helps us do our Simran. When we have fear, we may do more Simran. So, I used to do that. And then later, I kept two dogs with me. And then, those dogs would walk in front and caution anything if there was anything. And that made me fearless. So, I could walk behind the dogs comfortably and do my Simran.

So, that way, in about six months' time, this Simran itself became so strong that, when I would sit for Satsang and Baba Ji would come, I had very strong pangs of separation from Baba Ji. I had vireh, and then as soon as I saw Him, tears would roll down my eyes and my soul would withdraw immediately. And I used to like keeping my eyes open and not close my eyes, because I would love to see Him. So, that is the kind of power that Simran gives.

Therefore, all the Saints talk about the greatness of Simran, and I have been insisting on Simran all the time. So, we should all work towards perfecting our Simran. By perfecting Simran, I mean that the Simran has to become automatic. That it should not be an effort to do Simran and it should continuously be going on in your mind.

Bhakti ishq prem ye teeno,
Naam bhed hai roop samaan.

So, you can call this devotion, you can call it love, or affection to God Almighty or Satguru. So, whichever form, because devotion is a form of love. Whether you call it love or you call it devotion, it is the same thing. Once you have that love and affection and that devotion towards God Almighty, then He is not far away from you.

So, when you do your Simran, it will automatically bring about that love and affection and that devotion within you. And you will automatically start getting the pangs of separation from God Almighty and your Satguru. So, all that happens automatically when you start doing more and more Simran.

Simran only will bring about that attribute within you of this devotion and this love. It will only bring about that transformation within you. So, all the work will be done by Simran. We only have to do Simran.

If we have love and affection towards our Master, only then we will be able to do Simran. Otherwise, the mind will never allow us to do Simran because our mind is so much

outwardly focused on all the matters of this world and our relationships and our possessions and everything. It is so engrossed there that it will not be able to allow us to do Simran.

So, when we sit for meditation also, we start our Simran, then mind brings the simran of the world. And we start doing the simran and the repetition of all the worldly things. And then, we forget why we are sitting there, whether to do meditation, Simran, or think about the world. Because the mind is so used to thinking about the world and everything around it. For not only this life, but for millions of our previous lives, the mind is used to that, and it gets a lot of taste and comfort in doing so. We are trying to put it into a new habit of doing this Simran, which is a new thing for the mind. And, therefore, it is a very dry thing and it doesn't like to do this.

So, the practices, the essence of it, it is emphasized that we need to do a lot of practice. It is said that even a practice transforms a person and transforms a man into God Almighty. So, that is brought about by practice.

Bhakti bhaav yah guru-mat jaano,
Aur mate sab man mat than.
Prem roop aatam parmaatam,
Bhakti roop satnaam bakhaaan.

This is a Guru Mat. This the 'Veda' of the Saints. And this is what They tell us to do, which is to do our Simran. Any other practice that we do is Man Mat. And Man Mat is where we are led by the mind.

So, even if we are doing any deity worship, or doing anything else, any other form of devotion, then it is the mind which is telling us to do so. And we follow the mind in those practices. But, in Guru Mat, the mind has to follow doing Simran. So, it is something against what the mind is wanting to do.

So, devotion is of a very high order and that is why all the Saints have sung the praise of devotion. And anyone, any Saint which we see, They have not looked here and there, or thought a lot on this. They have taken the plunge in the ocean of devotion and They have not carried any worries about it with Them.

So, it's like the fishermen who go to look for pearls. Like two people who seek to get pearls, they go in a boat, say two people go in a boat, and wherever there are oysters which have pearls, on the surface of the sea, there are shells which float. So, seeing that, they dive into the ocean. And when they go down to the bottom of the ocean, there they collect these oysters and put them in a bag. And then they swim up.

Now, when they go down to the depths of the sea, then they have to run a lot of risk. There are other creatures in the sea, other bigger fish in the sea, so, they have to struggle with all those fears and fight all of that and get the oysters to the boat.

So, if we want pearls, and we go on the seashore and there we look at the sea — the vastness of the sea and the big waves that are there — and we think about those waves, or we think about how deep the sea is, and we are scared of that and we feel that maybe we'll perhaps perish in that depth or in those waves. What will happen of our families? What will happen of our work? And if we start thinking about all of this, we will not be able to sit there and get the pearls in our hand.

So, like that, in our devotion, when the Masters have shown us the Path and given us initiation then, after that, if we sit there thinking and we just keep procrastinating, thinking that we'll do our meditation tomorrow, or we'll do it after a certain age, or we'll do it after a certain event, then all these things we keep planning. And then, one day Kal, in the form of a falcon, he will come and pick you up. And you will not get any time then to do that devotion.

So, that way, on this path of devotion, the Saints have taken the plunge. It is like those boatmen who go in the sea and they dive into the ocean and they are able to extract those pearls. Like that, the Masters have once been shown the Path. They believe that Path to be true and that is the Path which will give Them salvation. So, They dive and take a plunge in the ocean of devotion. And then They are able to cross it and swim towards salvation. And the others who have got initiated but are sitting on the shore, like us, then we are thinking about that — day in, day out — but we are not taking that plunge.

Prem roop aatam parmaatam,
Bhakti roop satnaam bakhaaan.
Bhakti aur bhagvant ek hain,
Prem roop tu satguru jaan.

So, He says, "The soul, our Satguru, and Naam, all are forms of love. And it is love only — the soul is love, the Satguru is love, and Naam is love. And that God Almighty is a form of love. That devotion for God Almighty is a form of love."

To get that love from God Almighty, we also have to extend our love towards God Almighty. So, if we have someone whom we think ill of, and we expect that person to be loving towards us, that won't happen. We also have to extend the same love towards that person for him to love us.

When we are initiated, God Almighty has extended His love to us and He is expecting us to follow the Path and come to Him. But then if we don't do our devotion, we don't do our practices, then it is not His fault. It is our fault. If we do our devotion, then we extend

our love to Him. When we take one step of love towards Him, He takes ten steps of love towards us. So, that way, the path going back to God Almighty becomes faster.

When God Almighty sees us suffering, He's seeing us suffering, and He is also sad because of that. He hopes that we follow this path of devotion and come to Him fast so that He can give us that perpetual bliss in His kingdom and take us there.

Bhakti aur bhagvant ek hain,
Prem roop tu satguru jaan.
Prem roop tera bhi bhaai,
Sab jeevan ko yon hi maan.

So, God is also another form of devotion. He is another form of love and devotion. Our soul is also love, and our Satguru is also love, and Naam is also love. So, if we extend that love and devotion towards God Almighty, He will also shower His Grace upon us.

All the souls are forms of love. And, therefore, we should always love all the souls. Because by love only, love increases.

Ek bhed yaa -mein pahichaano,
Kaheen bund kaheen lahar samaan.
Kaheen sindh sam kare prakaasha,
Kaheen sot aur pot kahaan.

He says, "All — the soul, our Satguru, and God Almighty — all are forms of love. All are manifestations of love. Only the difference is that the soul is like a droplet of water and the Master is like a wave or like a river. And God Almighty is like an ocean."

So, all — the soul, our Satguru, and God Almighty — all are love and all are the same form. Like the God Almighty is the sea, and from the sea only, it creates rain. And then, that rain creates rivers and the rivers flow back to the sea. So, like that, if that drop, which is the soul, it merges with the river – which is Satguru — then the Satguru will take that drop back to the ocean.

So, all are of the same essence — God Almighty, Satguru, and our soul — all are forms of love. It's like the ocean, the river, and the drop. So, the soul is like that drop of water. And the only thing is that, currently, that drop of water is outwardly focused and it is in love with the rest of the world. And when it directs that love towards the river, then it will merge with the river and flow back to God Almighty.

The True Essence is love. And when that realization is there and that devotion is there, then it doesn't take long because the soul is also of the form of love and the Master is also of the form of love. So, when the soul directs itself towards the Satguru, then they flow back into God, Who is also a form of love.

Kaheen icchcha parbal hoye
Baithi, kaheen huii maaya balvaan.
Ek thikaane maaya thodi,
Sindh prataap shuddh hui aaan.

So, again, these three forms, He says, "The soul, that drop of water, has become soiled. And that has become soiled with the mud around it. So, like that, the soul is soiled by the mind and the desires which draw it out." So, that maligns the mind and the soul with the attachments that it has around it. And the other is the Master, Who is connected to God Almighty. So, He is in a purer form. But the purest form is God Almighty, which is the ocean. So that way, He describes the soul, which is soiled; the river which is trying to take that drop back to the ocean; and then, the purest form is God Almighty, which is the ocean.

So, that love and affection, which we have for the world outside, if that is directed towards our Satguru, then He will take us back to God Almighty.

At the time of initiation, the Master ties the soul to the Holy Sound Current. So, by doing so, He ties the soul to the Holy Sound Current and keeps the account of the soul with Himself. And, thereafter, there is no connection between Kal and that soul. And therefore, at the time of death, He has to come to fetch the soul.

Sot pot mein maaya naahi,
Vahaan prem hi prem rahaan.
Vah bhandaar prem ka bhaari,
Ja ka aadi na anth dikhaan.

He says, "The soul has the element of Maya. It has all the vices which Maya has cast upon it. And when it gets connected with the river, that drop gets cleansed and it becomes the form of the river and goes back to the ocean, which is the purest form. And there is no effect of Maya at all on the ocean."

So, like that, if we see a sewage that goes into a river, it loses the identity of a sewage and it becomes the river. And in fact, it becomes pure and is considered pure, like the river. And that river then flows and takes it back to the purest form of the ocean.

Vah bhandaar prem ka bhaari,
Ja ka aadi na anth dikhaan.
Bina sant pahunche nahi koi,
Satguru sant kiya asthaan.

Swami Ji Maharaj says, "God Almighty is completely devoid of Maya. And there, the Nectar flows and there is a perpetual bliss."

So, when the soul is also taken back by the Master to God Almighty, the soul also becomes pure and it also starts radiating the luminance of sixteen suns. From there, it can see all the worlds. There the soul becomes very pure and it stays in bliss with God Almighty.

Bina sant pahunche nahi koi,
Satguru sant kiya asthaan.

He says, "Other than Satgurus, other than the Saints, no one has gone there. And it is these Saints Who come and They get salvation to the soul and take the soul back to God Almighty."

Prem bhakti ki aisi mahima,
Grahan karo yah amrit khaan.

Swami Ji Maharaj says, "That is the greatness of love and devotion. So, you should absorb that love and devotion."

Now, to go within and to manifest the Master, we need that love and devotion. Once we have done that, then the Master is connected to God Almighty. And He is flowing with that love and affection. And, automatically, once the soul merges with the Satguru, then it also starts reflecting that devotion and love.

Taante pahile karo bhakti guru,
Peechhe paavo naam nishaan.
Aarat kar kar guru rijaao,
Paao un se prem nidhaan.

He says, "The first step of that devotion is to do gurubhakti, or the devotion of our Master." And by devotion of our Master, what He means is that we should be able to manifest the Radiant Form of the Master within us and, for that, we have to do our Simran and Dhyan.

The devotion of the Master, or the gurubhakti, is not that we garland our Master, or we put incense sticks in front of Him. That is not the devotion that is being asked of us. What is being asked is that, on the Teachings of the Master, we follow that and we do our Bhajan Simran Dhyan and we manifest His Radiant Form within. Once that Radiant Form is manifested, then we sit with all the bliss and strength of God Almighty inside. And He leaves nothing short. There are no shortcomings after that. He is like the river which flows back to God Almighty and He takes us there.

So, the first step is this devotion, which we do by Simran. We clear the nine doors, come to the Tenth Door, and there, we manifest the Radiant Form of the Master and we manifest, with His Grace, the Sound Current. Till then, it is gurubhakti, or it is the devotion of our Master till then. And Simran takes us there. Once we have manifested

that Radiant Form of the Master and the Sound Current, then it is only about listening to that Sound Current and about seeing the Light within. So, that is the bhakti of Naam. After that, is the second stage.

So, after that, the course of Simran is over. Simran takes us to our radiant Satguru within. And after that, it is only a practice of listening to that Sound Current and seeing the Light within. And our Master is always there within us. And, after that, it is the Sound Current which takes us up. From one plane to the other, the Sound Current only takes us further.

Aarat kar kar guru rijaao,
Paao un se prem nidhaan.
Radhasoami kahar sunaai,
Mila tujhe ab bhakti daan.

Swami Ji Maharaj says, "Do the devotion of your Master and do the aarti of your Master."

The aarti, as is generally understood, is to take a lamp on a plate and take some incense, flowers, and then offer that to a deity, or offer that to whoever you are worshiping. So, Swami Ji Maharaj is not referring to that. He is saying the aarti is different. 'Aarath' is what He is referring to. 'Aarath' means to withdraw from the outer senses and come within and focus at the Eye Center and manifest the Radiant Form of the Master there.

So, when we do that, He is talking about that aarath. And when we do that, there is an aarti which is going on within. That aarti within is where hundreds of bells are ringing on their own, and there, millions of lamps are lit on their own. And there, we do the real puja of the Master. So, that is happening on its own.

So, in Sant Mat, that is the aarti that is being referred to. It is not the outwardly aarti of showing incense and a lamp in front of the Master.

So, when we manifest Him and we get connected to the Sound Current, then the Master becomes very pleased with us, and then He takes us to the higher planes.

Aarat kar kar guru rijaao,
Paao un se prem nidhaan.
Radhasoami kahar sunaai,
Mila tujhe ab bhakti daan.

Swami Ji Maharaj says, "Now that you have been initiated, you have been shown the Path by the Master, you do your devotion, you follow what He is saying, and you manifest His Radiant Form within you. And, if you do that, and you get the pleasure of the Master, then if He is happy, then even God Almighty is happy. And no other form of Kal, or Maha Kal, or anybody like that, will come in your way to going back to God Almighty.

This life has been given to you for your devotion. And, in this life, you have the company of the Masters. So, this is a lot of Grace that has been showered on you by God Almighty — that He has got you in the company of the Masters. And He has given you an opportunity to do your devotion.

So, you have to spend your life and spend your time doing that devotion. It is only in this life that you have got that opportunity. You have come into this world millions of times and you have taken millions of lives. But in all those lives, you have focused on all the worldly matters and you have never had this opportunity of devotion which you have now.

And now also, if we are spending time in the outwardly things and trying to focus in worldly matters, then we are also wasting this opportunity. Had you been given this opportunity of devotion in your earlier lives, then you would not be here in this world. Right now, you would be in Sach Khand.

So, the fact that you are here and you have been given this opportunity, make the most of it. Make the use of the true purpose for which you have been given this opportunity. So, you make your mind bent towards devotion. Pull it out from everything else that pulls it out and do the devotion as your Master has told you. Stay in this world as if the world belongs to the Master and you are doing your duties in this world. So that way, you will be able to do your devotion and give time to it.

[At this point, Babaji begins His closing talk for the program]

30

Closing Talk
21 Jan 2023 – Morning

More And More Simran And More And More Bhajan Will Bring You Closer And Closer To Your Satguru

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So, today is the last day of the second group in this program. I am very happy and I'm thankful that all of you have taken out your precious time from your routine and you have come here and participated in this meditation program and made this program successful. I pray to my Masters that They extend Their Grace upon you — They shower Their Grace upon you — so that you do more and more Simran and you do more and more Bhajan. And you get closer and closer to your Satgurus.

So, in these days that you have come here and participated in the program, the practice that you have done and the training that you have here, you should use this same practice when you go home. And just like you have been sitting for meditation here, you should make it a point and a part of your routine when you go back to spend time doing your meditations.

A lot of the people who are participating are people who have retired from their work and, therefore, have that time to do the meditations. And more and more time should be given for meditations so that, in this life itself, you will become successful and you will actually achieve the purpose of this life and you will be successful on this Path.

Those also who are working or employed — they also — I request all of them also to take out time in their routine to do the meditation. And, as much time as possible, whenever they are free or they can spare, they should spend that in doing their devotion.

And you should never feel that your Masters have left you as They have left their physical bodies. Saints always say, "The Masters never die. They are immortal. And the Satguru is sitting in Brahm. And He is taking care of you and your soul. So, you should always have that faith in Him and do His devotion." So, each one of you should do the devotion of your Satguru.

The mind deludes us and, every time, it tries to take us away from our Simran and Dhyan. And we should be very careful about this and attentive about this and not allow the mind

to do so. So, we should try to make sure that we are connected to Simran and Dhyan throughout.

And, during this program if, because of any sevadar or any of the sangat here, someone has hurt you, then my request is that you don't carry it in your hearts and you forgive them. And I beg for that forgiveness. So that, when you go home, you only carry a love and affection back with you.

I pray for Baba Ji to shower all His Grace upon you and thank you very much.

GLOSSARY

Aarti

Hindu religious ritual, part of *puja*, in which light from wicks soaked in *ghee* (purified butter) or camphor is offered to one or more deities by circulating an *'Aarti* plate' or *'Aarti* lamp' around a person or deity; also, esoterically refers either to an intense pull towards the inner Light, or to the manifestation of the inner Radiant Form of the *Guru*

Agam Lok

One of three purely spiritual realms above *Sach Khand*; lit. "Inaccessible, Unapproachable"; second highest spiritual region, just below the highest of *Anaami*, or *Radhasoami Dham*

Ajaib Singh Ji

Param Sant Satguru; (1926-1997); known informally as "Sant Ji"; successor to Kirpal Singh Ji Maharaj; provided meditation retreats to thousands of initiates who came from abroad to His *Ashrams* in Rajasthan; and beginning in 1978, after the passing of Baba Ram Singh Ji's *Guru*, Baba Somanath Ji Maharaj, He came every year to Bombay for the benefit of the disciples of Baba Somanath in South India; Baba Ram Singh Ji brought about one thousand souls to get initiated by Ajaib Singh Ji Who gave him so much Grace that Ram Singh considers Him his second *Guru*; the term "SomAjaib", which Baba Ram Singh uses routinely to acknowledge His love, gratitude and devotion to two Great Saints of *Sant Mat* is a combination of the names "Som" and "Ajaib" and provides the name for His *ashram* in Guddella India, "Som Ajaib Ashram".

Alakh Lok

One of three purely spiritual realms above *Sach Khand*; lit. "Indescribable, Invisible, Unperceivable"; sixth spiritual region, located below the seventh, *Agam Lok,* and the eighth, *Anaami Dham*

Amar Das Ji

Param Sant Satguru; (1479-1574); successor to Guru Angad Dev Ji; third *Guru* in the lineage of Sikh Masters; *Guru* of Ram Das Ji

Amir Khusrow

Sufi Saint; (est 1253-1325); Sufi Master from northern India; disciple of Nizamuddin Auliya; buried near his tomb in Delhi; served in the court of Allaudin Khilji, king of Delhi as a poet and musician; considered to be the originator of the *Qawwali* devotional Sufi singing and inventor of the Sitar; wrote different *divans* and *masnavis*, also in praise of the lives of famous rulers

Amritsar

City in India in the northern state of Punjab; location of Sikh's Golden Temple; also, a term used for *Mansarovar*, the Pool of Nectar in the inner region of *Par Brahm* where all *karmas* are washed away

Anaami

Highest of three purely spiritual realms above *Sach Khand*; lit. “Nameless”; also called *Radha Soami Dham*; home of *Anaami Purush*

Andhra Pradesh

State of India, location of Guddella Ashram, which is presently the home of Ram Singh Ji

Arjan Dev Ji

Param Sant Satguru; (1563-1606); fifth in the lineage of Sikh *Gurus*; successor to his father, Guru Ram Das Ji; grandson of Guru Amar Das; *Guru* and father of Har Gobind Ji; compiled the Sikh's holy book Adi Granth Sahib; started His mission in 1581

Arjuna

Main character in the *Mahabharata*; third eldest of the Pandava brothers and son of *Lord Indra*; won Draupadi in combat; married to her together with his four brothers; master of supernatural weaponry and archery; ardent devotee of Lord Krishna

Ashram

Spiritual retreat, or living quarters, for a community of souls devoted to spiritual practices; a true *ashram* will only be created around a realized practitioner

Ashtanga Yoga

Eightfold *Yoga* path or system; described in the *Yoga Sutras* of Patanjali and popularized by Swami Vivekananda; starts with *Yamas* and *Niyamas* and ends with *Samadhi*; also known as *Raja Yoga*

Banaras

City in India on the banks of Ganges River in the state of Uttar Pradesh; also known as Kashi or Varanasi; cultural center of northern India for thousands of years; historical home of Kabir Sahib

Bangalore

Capital city of the Indian state of Karnataka located on the Deccan plateau; site of Baba Somanath Ji's Kengiri Ashram and Baba Ram Singh Ji’s Channasandra Ashram

Bani

Scripture, verses, teachings when associated with a Perfect Master; esoterically, another term for *Shabd*

Bania

Term for a caste used primarily in the state of Bengal to denote bankers, merchants, and traders of the Vaishya caste

Banslochan

Medicinal lotion produced from bamboo shoots; described as a phenomenon produced by rain from the *swati nakshatra*

Basti

A *yogic* method of cleansing the colon by drawing warm water through the anus with the help of a little pipe, applying *Nauli* and *Uddiyana Bandha*, and then expelling it

Beas

City in India in the state of Punjab; home of Jaimal Singh Ji and Sawan Singh Ji and site of the Dera Jaimal Singh Ji Ashram

Betta Ashram

An *ashram* of Baba Somanath Ji's at Pahad; managed by Ram Singh Ji for five years between the passing of Somanath Baba Ji and meeting Ajaib Singh Ji

Bhaang

Intoxicating drink or paste made from the buds and leaves of cannabis and then mixed with milk, *ghee*, mangoes, and Indian spices

Bhagavad Gita

"Song of the Lord"; Sanskrit scripture that is part of the Hindu epic *Mahabharata*, which presents a synthesis of the concept of *Dharma*, theistic *bhakti*, and the *yogic* ideals of *moksha* through *Jnana-*, *Bhakti-*, *Karma-*, *Raja-Yoga* and *Samkhya* philosophy

Bhajan

Devotional practice of listening to the inner Sound Current; devotional song written by a Saint

Bhakti

Devotion

Bhandara

Feast under religious auspices, usually connected to some auspicious day or anniversary; also refers to a Saint's *Satsang* and the meals served thereafter to devotees

Bhanwar Gupha

Lit. “Whirling Cave”; vortex-like region of four rotating Sound Currents above *Maha Sunn*, the fourth spiritual region; region providing access to the fifth spiritual region, *Sach Khand*

Bidi

Kind of Indian cigarette rolled from a *tendu* leaf (*Coromandel ebony*) and filled with flake tobacco or other herbs

Bir Singh

Devotee of Kabir Sahib, Raja of Varanasi

Bishan Das Ji

Disciple of Amolak Das in the *Udasi Mat* of two *Shabds*; first Master of Ajaib Singh Ji prior to his full initiation into *Surat Shabd Yoga* by Kirpal Singh Ji Maharaj

Brahm, Brahmand

The Causal plane between *And* and *Par Brahm*; Lit. “Egg of *Brahm*” because of its egg-like shape

Brahma

Hindu god; One of the Hindu Trinity; with *Vishnu* and *Mahesh* (*Shiva)*; functions as the ‘Creator’ in the lower three worlds; ruler of the second *chakra*, the regenerative plexus

Brahmanand Ji

Mahatma from Pushkar in Rajasthan; wrote more than 500 *bhajans,* some of them were reprinted in the Sant Bani Bhajan Book

Brahmin

Considered the highest caste (*varna*) in Hinduism; specializing as priests, teachers (*acharya*) and protectors of sacred learning across generations

Bulleh Shah

Muslim Saint, (1680-1757); disciple of Shah Inayat Qadiri, better known as Inayat Shah, a Sufi Master of Lahore; His Sufi poetry is written in the Punjabi language

Chakor

National bird of Pakistan known as the “Moonbird”; a bird in love with the moon that loves to gaze at it incessantly

Chakra

One of six energy vortexes, associated with six ganglions within the physical body (*Pind Desh*), to be differentiated from *Kanwals* (*Brahmand*) and *Padmas* (*Sat Desh*)

Chandool

From the *swati nakshatra* story, a very small bird that makes a hole in the head of an elephant that produces the *gajmukta* stone when a raindrop of the *swati nakshatra* fills that hole

Charandas

Param Sant; (1706-1782); born in Rajasthan, but lived most of His life in or near Delhi; after initiation by Sukh Dev into *Surat Shabd Yoga*, meditated for twelve years in a cave in the vicinity of Delhi; said to have had fifty-two close disciples; His *Gurumukh* disciple was Gusain Yuktanand Ji; He was also the Master of Sahjo Bai and Daya Bai

Chatrik

A bird often mentioned in the Hindu scriptures that only drinks rain during the period of the *Swati Nakshatra*

Chaukri, chaukriyuga

Time equivalent of four *yugas*: *Sat Yuga* (1,728,000 years), *Treta Yuga* (1,296,000 years), *Dwapar Yuga* (864,000 years), *Kali Yuga* (432,000 years); a total of 4,320,000 earthly years, or 12,000 divine years; also, *chaturyuga*

Chaurasi

Lit. "Eighty-four"; the Wheel of 8.4 million life forms; the Wheel of Transmigration, or cycle of births and deaths

Chautra

A perimeter boundary of brick built around a plant or tree designed to retain soil, water, and fertilizer

Chittor

City in India (Chittorgarh) in the state of Rajasthan; Mira Bai was known as the "Queen of Chittor"

Chudamani

The second son of Dharam Das Ji Who continued the *panth* of Dharam Das Ji as the first of the forty-two Masters to follow in that chain

Crore

Numerically 10,000,000 (ten million)

Dadu Dayal Ji

Hindu Saint; (1544-1603); resided in Rajasthan, mostly in Jaipur state; *Guru* of Rajjab Ji, who noted down his Master's compositions, which are known as "*Dadu Anubhav Vani*", a compilation of 5,000 verses

Darshan

Grace or blessing received from seeing or being seen by a Saint, or a person of some spiritual advancement; the "auspicious sight" of a holy person

Davangiri Ashram

Ashram of Baba Somanath Ji in Davangiri in the state of Karnataka

Daya

Mercy, compassion, grace, opposing force to the law of *karma*

Daya Bai

Female Saint; (end of 17th century); belonged to the same family as her Master Charandas and moved with Him to Delhi

Dayal

Lit. "Merciful"; another name for Absolute God*, Sat Purush*

Delhi

Capital City of India; originally founded by the Pandavas and named Indraprastha; over the course of time, it was torn down and rebuilt over eight times; historical home of Kirpal Singh Ji Maharaj and the site of Sawan Ashram

Dera Baba Jaimal Singh

Name of Jaimal Singh Ji's and Sawan Singh Ji's *ashram* in Beas; largely built by Sawan Singh Ji Maharaj

Dharam

Guidelines for religious and social obligations for living a virtuous life; also, *Dharma*

Dhoti

Traditional men's garment, worn in the Indian subcontinent made of a rectangular piece of unstitched cloth, wrapped around the waist and the legs, and knotted at the waist

Dhyan

Meditation, as a state of penetrating and focused attention; with *Simran* and *Bhajan*, the means to dispel the illusion of *Maya* and *Kal*

Dohavali

Type of Indian poetry composed of couplets written by Kabir in the vernacular Hindi language

Doti

Method of cleansing the intestines by swallowing and extracting 2" strips of cloth soaked in honey

Duryodhana

Eldest of the Kauravas, the one hundred sons of the blind king Dhritarashtra and Gandhari; crown prince of Hastinapur

Dwapar Yuga

"Bronze Age", a decline in truth and religious values in evidence; 864,000 years in duration with human lifespans of 1,000 years

Dweep

Island; also, *dveep*

Fakir

Sufi ascetic; Sufi equivalent to Sant; someone who has reached the region of *Haqq*

Ganesha, Ganapati

Hindu deity; son of *Parvati* and *Shiva*; ruler of the sphere of creation at the *Muladhara* or root *chakra* at the rectum; identified with the *mantra* "*Om*"; revered as the god of wisdom and the remover of obstacles; source of the *siddhi* mystical powers; distinguished by an elephant head with one broken tusk and protruding belly; also known as *Ganapati* ("Lord of Hosts")

Ganges River, Ganga

Longest river in India; site of many Hindu bathing pilgrimages; waters are considered sacred to Hindus

Ganja

Hemp or marijuana; top leaves and flowers of unfertilized female plants are typically smoked as an intoxicant

Garuda

Hindu deity; the mount of *Lord Vishnu*, eagle-like; sworn enemy of the *Naga* serpent race; "devourer of snakes"

Gautama Buddha

Avatar; (est 558 – 491 BCE); ninth incarnation or *avatar* of *Lord Vishnu*, according to Vaishnava Hinduism; founder of Buddhism as a religion; established a monastic

order in eastern India; adopted the Noble Eightfold Path, or Middle Way, to enlightenment as a means of liberation

Gobind Sahib
Sant; (early 18th century); *Guru* of Paltu Sahib

Gorochan
From the *swati nakshatra* stories, a medicinal substance produced in the stomach of a cow or bullock after it ingests raindrops during the *swati nakshatra* period

Gufa, Gupha
A cave; a secluded cave for practicing meditation or austerities

Guru
Spiritual Teacher, Master; lit. "Dark to light"; guide and protector of the spiritual aspirant

Guru Mat
Spiritual path of devotion to one's *guru*; path of *gurubhakti*

Gurubhakti
Devotion to the *Guru*

Gurumukh
Lit. "Mouthpiece of the *Guru*"; devotee who has submitted his being to the *Guru*, enabling himself to give full expression to the *Guru's* teachings

Haridwar
City on the banks of the Ganges River; regarded as a holy site in Hinduism; "*Vishnu's* Gate"; hosts the *Kumbh Mela* festival every 12 years

Harijan
Lit. "Child of Hari"; lowest caste in Hindu caste system, coined by Mahatma Gandhi; Kabir Sahib used the term for a 'devotee of God Almighty'

Hiranj
Lit. "Gold, or something made of gold"

Inaayat Shah
Muslim Saint; (1643–1728); *Guru* of Bulleh Shah, born in Kasur, where he was working as horticulturist; later moved to Lahore, where he became the *imam* of the Unchi Masjid

Jaimal Singh Ji

Param Sant Satguru; "Soldier Saint" (*Santsipahi*); (1839-1903); soldier in the Indian army; initiated by Swami Ji Maharaj in 1856 and began mission as *Guru* in 1877; one of Swami Ji Maharaj's successors; *Guru* of Sawan Singh Ji Maharaj

Japa, japi

Lit. "To utter in a low voice, repeat internally, mutter"; meditation discipline involving repetition of *mantras*, orally or silently; one who practices *japa* is called a *japi*

Jesus of Nazareth

"Christ (Anointed One)", founder of Christian religion; some references to Inner Light and Inner Sound are found in the New Testament evidencing a relationship between esoteric Christianity and the practice of *Surat Shabd Yoga*

Jhanjari Dweep

Island Region; lower part of *Sahasdal Kamal*; region *Maya* descended to create the five elements necessary for the creation of the three lower worlds

Jiva

Soul embodied in the body; the soul is indestructible, is eternal and shall sustain forever and cannot decay

Jyoti

Light, inner light; another name for *Maya*; also denoting *Prakriti*

Kabir Sahib

Muslim Saint (1398-1528); Muslim Saint from Kashi; author of *Anurag Sagar* (Ocean of Love); first Saint to manifest in all four *yugas*

Kailash

The heaven of *Shiva* and *Kuber*; one of the three eminences in *Trikuti* with *Mer* and *Sumer*

Kal Niranjan

Time personified; the Negative Power; one of the sixteen sons of *Sat Purush*; ruler and creator of the lower three worlds: *Pind*, *And*, and *Brahmand*

Kali Yuga

"Iron Age", the Age of irreligion and ignorance as religious principles are in full decline; most religions will disappear completely within a few thousand years; *Kali Yuga* lasts 432,000 years with a human lifespan of only 100 years

Kamandal

Oblong water pot made of a dry gourd (pumpkin) or coconut shell, metal, wood of the *Kamandalataru* tree, or from clay, usually with a handle and sometimes with a spout; used by *yogis* to store water

Karma

Action, work, or deed, and its repercussions; referring to the material principle of cause and effect; the intent and actions of an individual (cause) influence the future of that individual (effect), which keeps a soul wandering in the cycle of transmigration; includes unfinished action and action done under the impression of ego and desire

Kashi

City in India; also known as Banaras, or Varanasi; home of Kabir Sahib

Kasturi

From the *swati nakshatra* story, musk produced in a small sac in the abdomen below the navel of a male musk deer when it ingests a raindrop during the *swati nakshatra*

Kauravas

Descendants of King Dhritarashtra and cousins of the Pandavas with whom they fought as told in the epic *Mahabharata*

Kengeri Ashram

Home of Baba Somanath Ji, in Bangalore

Krishna

Avatar; eighth *avatar* of *Vishnu*, Hindu god who gave the oral teaching of the *Bhagavad Gita*; central character in the *Mahabharata* who came to usher in the *Kali Yuga*

Kriyaman karma

Karma created during the current incarnation of a soul; stored at the heart center

Kshatriya

One of four castes, or *varna*, of the Hindu society; associated with the ruling and military elite, the warrior caste

Kumbhi Narak

Hell; one of twenty-eight hells enumerated in the *Bhagavad Purana*; reserved for persons who engaged in adultery; Pot Hell emptied by *Guru* Nanak to redeem an initiated soul mistakenly confined there

Kurma

First Son of sixteen Sons created at the beginning of Creation by *Anaami Purush*; provided the material for creation of the lower worlds by *Kal*; also known as *Kurm*

Lakshmi

Hindu goddess of fortune and wealth; wife of *Vishnu*; also called *Padma, Kamla, Shri*

Lok

Region or plane; in *Sant Mat*, typically refers to the three planes of Triloki (physical, astral, and causal) and a fourth plane, *Sat Lok*, the plane of Truth; in Indian mythology, three '*Loks'* are delineated as *Patal lok* (Underworld or Netherworld), *Bhoo lok* (the Earth plane) and *Swarg lok* (the Heavenly plane)

Macchindranath

Noted historical Yogeshwar; considered the founder of Hatha Yoga who attained the region of Brahm via tapas, tantras, and austerities, but couldn't go farther without the Naam; considered to be the guru of Gorakhnath

Machar and Ramdita

Farmers; disciples of Sawan Singh Ji Maharaj associated with the story of seeing Master's Radiant Form before watering the fields

Maha Kal

Form of *Kurma* whose abode is in *Maha Sunn*

Maha Sunn

Lit. "Great Void"; plane below *Bhanwar Gupha* and above Sunn; home of *Maha Kal*; its enthralling beauty is said to capture spiritual beings who try to traverse it without the protection of a *Sant Satguru*

Maharashtra

State in the western region of India; second most populous; home of Tulsi Sahib and Sakkubai; Shivaji Maharaj, a disciple of Guru Ramdas, was the first king of the Marathi empire

Mahatmas

Lit. "Great souls"

Mahesh

Hindu god; one the Hindu Trinity; also known as *Shiva*, the 'destroyer' of the lower three worlds

Man Mat

A life path of mind devoted to pursuing worldly attainments — wealth, social status, etc

Mansarovar

Pool of nectar in *Par Brahm* region beyond the three lower worlds, wherein the soul is cleansed of *karmas* upon immersion

Mantra

Lit. “Instrument of thought”; name, word or phrase repeated orally or silently to inculcate desired trait or blessing of a specific god or deity, or to transport someone to a specific transcendental location

Maya

Lit. “Illusion”, Co-creator of the three lower worlds with *Kal* (Physical, Astral, Causal); also known as *Shakti* or *Durga*

Mian Mir

Sufi Saint; (1550-1635); close friend Guru Arjan; was honored to lay the cornerstone of the Sikh's most holy site, the Golden Temple at Amritsar, the Harmandir Sahib, in 1588; before Guru Arjan’s death Mian Mir asked if He should destroy the city of Dehli to save Him from torture; resided in Lahore, specifically in the town of Dharampura in present-day Pakistan; a direct descendant of Caliph Umar ibn al-Khattab and belonged to the Qadiri order of Sufism; spiritual instructor of Dara Shikoh, the eldest son of Mughal emperor Shah Jahan; founder of the Mian Khail branch of the Qadiri order; His sister Bibi Jamal Khatun was a disciple and a notable Sufi Saint in her own right

Mira Bai

Female Saint; (16th century); Rajput princess, born as daughter to the Raja of Merta and married to Raja Bhojraj from Mewar in Rajasthan; later, a disciple of Ravidas Ji; known for devotional songs

Mohammed Sahib

Prophet; (570-632); founder of Islam religion; [Upon his death a schism developed when a faction of followers claimed Ali ibn Abi Talib to be the rightful successor, became the Shia sect; and another faction led by Abu Bakr who was nominated as successor by Umar ibn al-Khattab, became the Sunni sect.]

Mumbai

City in India, Bombay, location of Parel Railway Station

Muni

An ascetic; prestigious title among sages

Naam

Sound Current, synonymous with *Shabd*, *Dhun*, Logos, etc, lit. “Name”; also, the *mantra* or words given to initiates during Initiation or *Naam Daan*

Naam Daan

Initiation into *Surat Shabd Yoga* by a Living Master, connecting the soul with the Inner Sound Current, the power of *Naam*, or *Shabd*

Nanak Ji

Param Sant Satguru; (1469-1539); first in the lineage of Sikh Masters; *Guru* of Bhai Lena (Guru Angad); contemporary of Kabir Sahib

Nanded

City in India in Maharashtra; historical place where Guru Gobind Singh was assassinated; holy city of the Sikhs

Nandi

The mount (*vahana*) or vehicle of *Lord Shiva* in the form of a white bull who serves as a gatekeeper for *Kailash*, the heavenly abode of *Shiva*

Narad Muni

Vedic Sage who plays many roles within the stories of the mystic past; initiated the *dacoit* Ratnakar, who was later to be known as Valmiki

Narayana

The Supreme Deity in Hinduism; *Mahavishnu, Mahashiva*; acts through adopting the qualities of *Brahma*, *Vishnu*, and *Shiva* to create, sustain and destroy the universe; also, another name for *Vishnu* who resides in *Vaikuntha*, a realm of bliss and happiness

Neem tree

Tree whose bitter leaves are used in making medicinal tea, or branch used as toothbrush

Neti

Method of cleansing the nasal passages by passing fine thread soaked in wax through the nose and out the mouth; also, passing of saline water through the nasal passage

Niranjan

Kal Niranjan; a son of *Sat Purush*; creator (with *Maya*, *Brahma*, *Vishnu*, and *Shiva*) of the lower three worlds (Physical, Astral, Causal); the Negative Power

Nirat

Lit. “Absorption in”; in the spiritual sense, the soul's faculty or power of intrinsic seeing; one of the two faculties (seeing and hearing) left to the soul after leaving the realm of the sense organs behind; see also *Surat* (soul's faculty of hearing)

Nizamuddin Auliya

Sufi Saint; (1238-1325); successor to Sheik Farid and *Guru* of Amir Khusrow; resided near Delhi

Paathi

Reader or chanter of the sacred verses knowledgeable about the different *ragas* or singing modes

Padma rekha

Mark or line on the foot or palm, the "lotus line"

Paisa

100th part of a *rupee*

Paltu Sahib

Param Sant; (1710-1789); resided in northern India in the state of Uttar Pradesh; known for being bold and outspoken; born in village Nagpur Jalalpur (Nanga Jalalpur) in the district of Faizabad; a Kandu (parched grain) trader by caste; disciple of Govind Das, both of whom received initiation from a *sadhu* named Baba Janki Das; [Later Govind Das Ji, on his way to Jagannath Puri, got the *Darshan* of Bhikha Sahib from whom he came to know of the Inner Secrets. On Govind Das Ji's return, Paltu Sahib received initiation in the True Essence from him and adopted him as his *Guru* and spent the later part of his life in Ayodhya.]

Pampapati Sarovar

One of the five sacred lakes of India; site where Shabri waited to meet Rama from a story in the *Ramayana*; *Pamapapati* is another name for *Shiva* meaning "husband of *Pampa*", another name for *Shiva's* consort; Estimated locations are, most probably, Pampa Sarovar near Hampi, where her *guru*, Rishi Matanga, lived at a place called Matanga Parvat; or a place in Kerala called Sabarimala, which seems also to be connected to Shabri

Par Brahm

First spiritual region above the three lower worlds of the Negative Power where the soul gets cleansed of all *karmas* and impressions by bathing in the *Mansarovar,* the Pool of Nectar; plane of true Self-Realization, recognizing the relationship of the soul with the Creator; the soul's light here equals twelve suns

Param Sant

Lit "Supreme Saint"; a Saint Who has reached the highest spiritual plane of *Anaami*

Param Sant Satguru

A *Param Sant,* "Supreme Saint", Who has been ordered to take souls back to God Almighty, *Sat Purush*

Parshad

Lit. “Blessed gift”, usually food or drink blessed by a Saint; also, *Prashad*

Pind

The physical plane; *Pind*, *And,* and *Brahmand* form the three worlds of *Kal's* creation

Pipal

Holy fig tree worshipped by Hindus as the most sacred of trees

Pralabdh karma

Karmas, which constitute one’s preset destiny; stored and acted out from the eight-petaled lotus at one’s forehead; the fate *karmas* of wealth and poverty, health and sickness, happiness and unhappiness

Prana

Lit. “Life”; the vital force of the body that regulates other body processes; not to be confused with the soul; subject to decay and destruction; the oldest and the greatest of all the functional elements of the body, without which the soul or *jiva* would leave the body instantaneously; also, *Pran*

Pranayama

Practice of controlling the breath; if used as a vehicle for *yogic* practices it is limited in scope to rising up to *Akash* region, from where *prana*, or the 'vital air', originates

Puja

Reverence, honor, homage, adoration, worship; prayer ritual performed by Hindus, Buddhist, Jains, and Sikhs

Pundit

Scholar or teacher of any field of knowledge in Hinduism, particularly the *Vedic* scriptures, *dharma*, Hindu philosophy, or secular subjects, such as music

Punjab

State in northwestern India and Pakistan; historical home to Guru Nanak Sahib and the birthplace of Sikhism; its name is derived from the five tributaries to the Indus river that flow through this land, the *Hindi Panch*: Jhelum, Chenab, Ravi, Sutlej and Beas rivers

Puri

Unleavened, deep-fried Indian flatbread

Pushkar Tirth

City in India; historical home of Brahmanand in the Rajasthan area

Radhaswami

Descriptive Name of God; initially used by Swami Shiv Dayal Singh Ji; lit. "Lord of the Soul"

Rajasthan

State of India, desert location of 16 P.S. and 77 R.B., *ashrams* of Sant Ajaib Singh Ji Maharaj; home to Mastana Ji

Rajjab Ji

Hindu Saint, (est 16th century); a priest; disciple and successor of Dadu Dayal Singh Ji; His 10,013 *Banis* or poetical compositions are known as "Rajjab Bani"

Ram Das Ji

Param Sant Satguru; (1534-1581); fourth in the lineage of Sikh Saints; successor to Guru Amar Das Ji; *Guru* of Arjan Dev Ji

Rama

Hindi god; *avatar* of *Vishnu* in the *Treta Yuga*, brother of Lakshman, husband of Sita

Ramayana

An ancient Indian epic, as it is known nowadays, which tells the story of king Rama and his wife Sita, later on, translated to Hindi (Awadhi) by Tulsi Das Ji; originally written by Rishi Valmiki as an allegorical narrative of the soul's journey, before it was acted out at the turn from the *Sat Yuga* to the *Treta Yuga* to veil its true inner meaning

Ramdas Ji

Yogeshwar; (17th century); master of Shivaji Maharaj, King of Maharashtra; also known as Samarth Ramdas; spent the later part of his life in Sajjangad, near Satara, a fortress given to him by Shivaji

Ratnakar

Dacoit who later became Valmiki, a Saint; disciple of Narad Muni

Ravana

Rakshasa; son of Rishi Vishrava and Kaikesi from the *Rakshasa* race; half-brother of Kubera; demon enemy of Rama; could not be killed be either god or demon as a boon given to him by *Brahma*, but he forgot to include humans; kidnapped Sita to his golden fortress in Lanka and was later killed by Rama with the help of Hanuman

Ravidas Ji

Hindu Saint; (1450-1520); successor of Ramananda; *Guru* of Mira Bai, Raja Pipa; fourteen of his poems appear in the Adi Granth Sahib

Riddhi

Generally interpreted as powers of riches and gifts, or boons of prosperity; also the name of *Kubera's* wife (granting well-being) and one of the consorts of *Ganesha* [Wikipedia has *Buddhi*, *Siddhi* and *Riddhi* as consorts of *Ganesha*, given as gifts from *Brahma,* identified as "wisdom-*Buddhi*, spiritual powers-*Siddhi* and prosperity-*Riddhi"*] [There appears to be a lot of overlapping of qualities of *Riddhis*, *Nidhis*, and *Siddhis* in supporting literature, so it is difficult to isolate specific qualities of *Riddhis* separately, other than to say they relate generally and primarily as boons of prosperity]

Rishi

Seers or sages who, after intense meditation (*tapas*), often for many thousands of years, realized truths and eternal knowledge; composers of *mantras* (*mantrakars*) and factual writers of history

Rupee

Currency unit in many Asian countries like India, Pakistan, Nepal etc.; equals 100 *paise*; originally, a generic descriptor of silver coins of a specific weight

Sach Khand

Lit. "True and Imperishable Region"; the spiritual region above *Bhanwar Gupha* and below *Alakh Lok*, home of the Saints; also *Sat Lok*

Sadhu

Religious ascetic who is solely dedicated to achieving *mokṣa* (liberation); derived from the Sanskrit root *sadh*, meaning "to reach one's goal", "make straight", or "gain power over"; in *Sant Mat*, denotes a devotee who has reached the top of the Third Plane of existence, *Par Brahm*

Sahjo Bai

Female Hindu Saint; *gurumukh* disciple of Charandas; author of the book: *Sahaj Prakash*

Samadhi

Lit. "Unified Mind"; a term of Hindu and Buddhist origins; a state of consciousness where one 's mind is unified into single-pointed attention with the object of one's meditation

Sanchit karma

Storehouse of soul's unredeemed *karma*, stored in fortress-like structures within the Causal Plane

Sangat

Congregation of followers of a *Guru*; on whole, those who have received *Naam* initiation; in Buddhism, denoting the totality of all the followers, especially all the monks; derived from *sangh*, meaning “company”

Sannyasi
Individual in *sannyasa*

Sant Ji
Informal name of Ajaib Singh Ji

Sant Mat
Lit. “Path or Doctrine of the Saints”; also known as *Surat Shabd Yoga*

Sat Lok
Lit. “True Region”; *Sach Khand*, the fifth plane; home of the Saints; below *Alakh Lok, Agam Lok,* and *Anaami Dham*

Sat Purush
Lit. “True Being”; presides over *Sach Khand-Sat Lok*; also called *Akal Purush*

Sat Yuga
“Golden Age”, cyclical Age of Truth and true religion, where all are truthful; the first of four *yugas* that lasts 1.728 million years with a human lifespan of up to 100,000 years

Sati
Obsolete Hindu funeral custom where a widow immolates herself on her husband's pyre, or commits suicide in another fashion shortly after her husband's death; banned in India since 1861; term derived from goddess *Sati*, one of *Daksha's* daughters and wife to *Shiva*, who self-immolated because she was unable to bear her father *Daksha's* humiliation to her husband *Shiva*

Satsang
Lit. “In Association with Truth”; to be in the company of the Truth of a Living Master; typically, outwardly, through hearing the Master's discourses and receiving His *Darshan*; also, in the inner context, meaning to be absorbed in the inner Sound Current of Truth

Satsangi
One, who is attending *Satsang*, inner or outer; an initiate of *Surat Shabd Yoga*

Sawan Singh Ji
Param Sant Satguru; (1858-1948); successor to Jaimal Singh Ji Maharaj; *Guru* of Kirpal Singh Ji Maharaj, Somanath Baba Ji Maharaj, and Mastana Ji

Seva

Selfless service, charitable actions by and from mind, body, and wealth

Sevadar, Sevak

Person, who performs various acts of selfless service as devotion to the *Guru*; including physical, financial, and spiritual, in the form of *Bhajan* and *Simran*; a *sevak* is one who performs *seva* throughout the day

Shabri

Tribal woman who tasted and served berries to Rama in the epic "*Ramayana*"; female disciple of Matang Rishi

Shastra

Book or treatise on a technical or specialized knowledge in a defined area of practice; in early *Vedic* literature, referred to any precept, rule, teaching, ritual instruction or direction

Shastri

Term for a university student who has achieved a degree of higher learning in the study of the Shastras of Vedic literature; a pundit

Shiva

Hindu god; one of the Hindu Trinity with *Brahma* and *Vishnu*; the "Destroyer"; also called *Mahesh*

Siddhis

Miraculous powers obtained by means of *yogic* practices and granted by *avatars* to keep mankind subjugated to their own *karmas*; eighteen in number, of which the so-called "Eight perfections" are most famous [Their use is forbidden by Saints and they are kept hidden from *satsangis*] Definitions of these eight *siddhis* vary slightly from different sources but, generally, they are: 1. *Aṇimā*: ability to become extremely small or invisible to external eyes; 2. *Mahima*: ability to increase one's body to any size; *Garima*: ability to increase one's weight as one wishes and become immovable; 4. *Laghima*: ability to make ones's body almost weightless and the ablility to enter the body of any creature; 5. *Prāpti*: ability to obtain and create anything by merely wishing it; 6. *Prākāmya*: ability to fulfill the wishes of others; 7. *Iṣiṭva*: ability to attain all glories and lordship over creation; 8. *Vaśitva*: ability to subjugate others and bring them under ones's control [There are an additional ten secondary *siddhis* bringing the total to eighteen] Generally, they are: 1. *Aanūrmimattvam*: being undisturbed by hunger, thirst, and other bodily appetites; 2. *Dūraśravaṇa*: hearing things far away; 3. *Dūradarśanam*: seeing things far away; 4. *Manojavah*: moving the body wherever thought goes through teleportation or astral projection; 5. *Kāmarūpam*: assuming any form desired; 6. *Parakāya praveśanam*: entering the bodies of others; 7. *Svachanda*

mṛtyuh: dying when one desires; 8. *Devānām saha krīḍā anudarśanam*: witnessing and participating in the pastimes of the gods; 9 *Yathā saṅkalpa saṁsiddhiḥ*: perfect accomplishment of one's determination; 10. *Ajñāpratihatā gatiḥ*: orders or commands being unimpeded

Sikandar Lodi

Sultan of Delhi; (? - 1517); considered a great administrator who also expanded the Lodi territory; founded the city of Agra; also known for religious persecution with demonstrated intolerance toward Hindus; installed Persian as official language of accountancy in India; later, became a disciple of Kabir Sahib

Sikhs

Lit. Punjabi for "disciple or student"; a general term adopted for followers of the Sikh religion

Simran

Repetition of names or thoughts; in *Sant Mat*, the *simran* of worldly thoughts is controlled through the *Simran* of the Five Charged Names, repeated by an initiate throughout the day and when sitting for meditation as a means of collecting the thought currents at the Third Eye Center; also used as a password of sorts to higher planes and protection from Negative Power influences

Sita

Avatar of *Lakshmi*; consort of Rama; adopted daughter of King Janak who found her while plowing for a *yajna*; kidnapped by Ravana

SomAjaib

Term coined by Baba Ram Singh Ji to acknowledge the Supreme Grace of the two great *Sant Mat* Masters — **Som**anath Baba Ji Maharaj and **Ajaib** Singh Ji Maharaj — Who formed and shaped His life on the Path of *Surat Shabd Yoga* and to Whom He gives all credit for the success of His mission and ongoing *Seva*; see also; glossary entries *Somanath Baba Ji* and *Ajaib Singh Ji Maharaj*

Somanath Baba Ji

Param Sant Satguru; (1885-1976); one of Sawan Singh Ji Maharaj's successors; from childhood, he was a *brahmcharya* (celibate) and at a young age he took a vow of *sannyasa* and became a *Nath Panth yogi*; he performed rigorous austerities and mastered *Kundalini Yoga* practices through *pranayamas*, attaining many supernatural powers, but he did not find peace of mind; finally, he came to the feet of Sawan Singh Ji Maharaj and obtained initiation into *Surat Shabd Yoga*; with the Grace of his Master, he became a perfect *Gurumukh* disciple and was entrusted with spreading the Teachings of *Sant Mat* in the south of India; in 1974, as a *Satguru*, He gave the *Naam Daan* initiation to BabaRam Singh Ji.

Sunn

Plane above *Trikuti;* another name for *Par Brahm*

Suraahi

Slender vessel with a thin spout, made of earthenware or porcelain or brass; used for carrying water

Surat

Lit. “Face”; in the spiritual sense, attention of the soul, or the 'face' of the soul, which is understood to be an outward expression of the soul; also, the soul's faculty of intrinsic hearing; one of the two faculties left to the soul after leaving the realm of the sense organs behind; see also *Nirat* (soul's faculty of seeing)

Surat Shabd Yoga

The means of reconnection with God; lit. “Yoking the Soul or the soul's hearing faculty (*Surat*) to the Sound Current (*Shabd*)”; also provides the power of practical discernment, enabling the attention to rise higher by moving on through the *Nirat's* (power of seeing) absorption in the Inner Light

Surdas Ji

Sant; (? - ?); A self-inflicted blind *sannyasi* devotee of Krishna who had reached *Sahasdal Kamal* within when he was initiated into *Sant Mat* by Sant Nabhadas Ji; noted as a great poet

Swami Shiv Dayal Singh Ji

Param Sant Satguru; (1818-1878); known as Swami Ji Maharaj; credited with founding the Radha Soami Faith and with writing the *Sar Bachan*; *Guru* of Jaimal Singh Ji Maharaj

Swati Nakshatra

One of the twenty-seven moon houses (*Nakshatras*); appears when the moon travels through Libra, thus occurring thirteen times in a year; in mythology, the rainbird only drinks the raindrops that rain down when the sun moves during this period; [Tracing the origins of the *Swati Nakshatra* phenomena: From the earliest *chaukriyugas*, four *Dhuns* originated from the Lord of the Second Spiritual Region, *Omkar*, creating the four-petaled lotus. With each *Dhun*, *Lord Brahma* created a *Vedic* text for a total of four *Vedic* texts, each represented by one of the four *Dhuns*, or Sound Currents. Ancient *rishis* and *munis* from prior *Sat Yugas* and *Treta Yugas* made a study of these *Vedic* expressions and disseminated their teachings to humanity through these ages. Though some of these ancient *rishis* and *munis* acquired status and mystic powers exceeding those of *Brahma*, *Vishnu*, and *Shiva*, none were ever able to ascend beyond the level of *Brahm*. The story of *Swati Nakshatra* and its strange, mystical powers stems from these Vedic texts. This story has often been used by the *Sants* of *Sant Mat*,

metaphorically, to illustrate unique qualities and relationships throughout Creation that exist as an expression of the *Shabd Dhun* and the power that it has to raise the ordinary to the extraordinary. Babaji has stated there are sections of India that experience these phenomena during the *Swati Nakshatra* rains, but it is unknown as to whether the phenomena occur outside of India.]

Sweth Sunn

Lit. "White Void"; situated above *Sahasdal Kamal* and below the lower part of *Trikuti*; region *Kal* went to after instructing *Maya* to create the three lower worlds; also called *Set Sunn*

Tapa

Intense spiritual practice, meditation, or austerity done with intense dedication and enthusiasm, often heat-producing; from the Sanskrit word "to heat"; also, *tapasyaa*

Treta Yuga

"Silver Age", the second of the four-*yuga* cycle; introduction of ignorance takes place in this age; lasts 1.296 million years with a human lifespan of up to 10,000 years

Trikuti

Lit. "Three Mountains"; (*Mer*, *Sumer*, and *Kailesh*); home of the gods; lower part situated at top of the Astral and upper part constitutes the first region of the Causal Plane

Tulsi Das

Hindu Saint; (1511-1623); in the lineage of Ramananda; member of the Bhakti movement; author of Awadhi language version of the *Ramayana*

Tulsi Sahib

Param Sant Satguru; (1763 - 1843); successor of Ratnagar Rao; *Guru* of Swami Ji Maharaj; from the Peshwa family in Maharashtra in Poona; originally named Shyam Rao (Amrit Rao) and was elder brother of the adopted Baji Rao II; wrote the "*Ghat Ramayana*"

Udasi Mat

Religious sect of ascetic sadhus centered in northern India; based on the teachings of Sri Chand (1494–1643), the son of Guru Nanak; [Sri Chand was initiated by Abinashi Muni into the path of two *Shabds*; one branch of this line continued through Amolak Das, to Bishan Das, and Sant Ajaib Singh, before He got initiation by Master Kirpal Singh.]

Uttar Pradesh

State in India; most populous state; location of Agra and Varanasi; state for which Rai Saligram was Postmaster General

Vaid

An *Ayurvedic* physician

Vaishya

One of four castes (*varnas*) of the Hindu social order; originally, those in agriculture and cattle-rearing; later, as landowners, traders, and money-lenders

Valmiki

Maharishi; (est. 1st century BC); originally a *dacoit*; meditated for 10,000 years covered by a termite nest; author of the *Ramayana* in Sanskrit; reincarnated as Tulsi Das

Varanasi

Prior name of city of Benaras and Kashi; historical home of Kabir

Vashisht

One of the *Saptarishis*; spiritual teacher of Rama; author of *Yoga Vashishtha*, as well as *Agni Purana* and *Vishnu Purana*

Vedanta

One of the six orthodox (*āstika*) schools of Indian philosophy; represents the divergent philosophical views that developed on the basis of a common textual connection that is called the *Prasthanatrayi*, a collective term for the Principal *Upanishads*, the *Brahma Sutras*, and the *Bhagavad Gita*; of more than ten schools of *Vedanta* identified by scholars, three schools viz. *Advaita* (nondualism), *Vishishtadvaita* (qualified non-dualism), and *Dvaita* (dualism) are the best known

Vedas

Lit. "Knowledge"; large body of texts originating in the ancient Indian subcontinent; oldest scriptures of Hinduism, also called *śruti* ("what is heard") literature, distinguishing them from other religious texts, which are called *smṛti* ("what is remembered"); considered revelations by orthodox Indian theologians, as seen by ancient sages after intense meditation; carefully preserved since ancient times; in the Hindu epic the *Mahabharata*, their creation is credited to *Brahma*; the *Vedic* hymns themselves assert that they were skillfully created by *Rishis* (sages); there are four *Vedas*: the *Rigveda*, the *Yajurveda*, the *Samaveda* and the *Atharvaveda*; *each* being subclassified into four major text types: the *Samhitas* (*mantras* and *benedictions*), the *Aranyakas* (text on rituals, ceremonies, sacrifices, and symbolic sacrifices), the *Brahmanas* (commentaries on rituals, ceremonies, and sacrifices), and the

Upanishads (texts discussing meditation, philosophy and spiritual knowledge); some scholars add a fifth category: the *Upasanas* (worship)

Vidura

Elder half-brother of Dhritarashtra and Pandu whose father was Ved Vyasa and whose mother was Sudri, a lady in waiting to the queens Ambika and Ambalika (mothers of Dhritarashtra and Pandu); having no royal blood, he was made adviser to the court of Dhritarashtra; considered an incarnation of *Dharam Raj* and thus connected to Yudishtira, who also is considered to be fathered by the god, *Dharma*; Vidur was noted for humility and serving Krishna a simple meal

Vireh

Condition of feeling the pangs of separation from one's beloved

Vishnu

Hindu god; one of the Hindu Trinity with *Brahma* and *Shiva*; "Sustainer, Preserver" of lower three worlds; *Kal* in his aspect as preserver

Worli

Locality within southern Mumbai where Baba Somanath Ji sold clothes at the insistence of Sawan Singh Ji in order to earn his own livelihood

Yoga

Lit. "Joining, uniting"; system of philosophy and meditation with the aim of uniting the individual soul with the Supreme Spirit or Oversoul; most involve deep meditation and concentration of mind

Yogi

An ascetic who has reached *Sahasdal Kamal* on the inner astral plane; generically, a practitioner of *yoga*

Yuga

One of the four Ages of Hindu cosmology (*Sat*, *Dwapar*, *Treta*, *Kali*) that constitutes one cycle of a *Mahayuga*

NOTES

Time relationships

1 Nimish = "Twinkling of the eye" (1/3 second)

18 Nimish = 1 Káshtá (5 1/3 seconds)

30 Kashta = 1 Kala (1 minute, 36 seconds)

30 Kala = 1 Mahurta (48 minutes)

3.75 Mahurtas = 1 Ghadi (180 minutes)

8 Ghadis = 1 Aho-rata (24 hours)

30 Mahurtas = 1 Aho-ratra (24 hours)

30 Aho-ratras = 1 month

12 Months = 1 year

360 Years = 1 divine year

4800 Divine years = 1 Sat Yuga (1.728.000 years)

3600 Divine years = 1 Treta Yuga (1,296,000 years)

2400 Divine years = 1 Dwapar Yuga (864,000 years)

1200 Divine years = 1 Kali Yuga (432,000 years)

16 Original Powers Created By Anaami Purush

1 Kuram (Maha Kal)

2 Gyani (Yogjit)

3 Vivek

4 Kal Niranjan

5 Sehaj

6 Santosh

7 Subhav

8 Anand

9 Kshama

10 Nikam

11 Jal Rangi

12 Achint

13 Prem

14 Deen Dayal

15 Dhirya Rashan

16 Bhog Santapan